HEAVENS TREASVRY

Opened

Mar: 403.

In a Fruitfull Exposition of the

Lords Prayer.

Together with

The principall Grounds OF

Christian Religion

briefly unfolded.

Mar: 403

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Great is the Mystery of godlinesse.
1 Tim. 3. 6.

LONDON.
Printed for *R. Dawlman.*
1645.

BIBLIOTHECA · PORTEIANA ·

HEAVENS TREASVRY OPENED,

In a fruitfull expoſition of the Lords Prayer.

IN the prayer are three things obſervable.

1. The preface, *Our Father.*

2. The prayer it ſelfe, divided into ſix petitions.

3. The concluſion of Faith in the word *Amen*, the ſoule goes up to heaven and followes the pe-

tition, *Hallowed bee thy Name*, let it bee Lord as thou maist have glory; looke as a man that darts an arrow, hee puts the utmost of his strength to it, so the word *Amen* speeds all the rest, and brings a good issue to the soule by all.

First, For the preface, and there wee must examine in generall 2. things.

1. The sence and meaning of the words.

2. What ground of encouragement it affords us to seeke God.

1. And first observe the partie sought to, he is our *Father*.

2. The excellency of him, *which art in Heaven*.

3. The

3. The interest we have in him: he is *our* Father.

Q. Why, or in what sence, is God called a *Father*?

A. 1. Hee is the Father of Christ by eternall generation.

2. Hee is the father of men two wayes.

1. By *creation*. So the Scripture runnes *Iob.* 1.6. the Angels are called *the Sons of God*, because they were created by God, hee is a Father thus to the Just and the unjust, *Psal.* 139. 14. *I am wonderfully made*, saith the text.

2. By *adoption* & grace, in that, hee doth freely take us to bee his sons in Christ, hee puts us into

the right of his children, as a man puts a ſtranger into the right of his ſon: and thus God is a Father to his choſen onely that looke what Chriſt hath, they have, *Rom.* 8. 17. *If Sons, then Heires*, and Gods choſen children: both theſe wayes God is our Father.

Q. Doe we onely pray to the Father in that wee ſay *our Father?*

A. No: we pray not to the Father onely, but wee pray to the whole Trinity, wee make mention of the Father onely: yet we muſt direct our prayers to one God in three Perſons in that Godhead; however wee mention not all, yet

yet wee direct to all, all our petitions; the reason is this.

Rea. Because otherwise wee should have made an Idoll of God, I say conceiving but of one person we make an Idoll of God, and call not on him as hee is.

Q. How may wee apprehend of God aright in prayer?

A. Thus: as God hath revealed himselfe in his word, so wee apprehend him, not putting any Image at all upon him: as Instance thus two wayes.

1. Hee that creates all, governes all, knowes all, sees all, by whom I live, moove and have my be-

ing, to that God I pray. The Scripture hath revealed God thus, that he fills heaven and earth, &c. to that God then that is thus infinite, to him I call now, not to a blinde Image, but to an all-seeing God I come.

2. Instance thus. Looke abroad into the creatures, and in all you shall see a power and a goodnesse: now from whence came this power? The power of beasts, came not from the power of trees, and the like: but ther was a first power, which gave al power to the creatures; the Creatour is infinitely more powerfull thê the creatures. There is goodnesse also in

in the creatures: but all that came from the first goodnesse that let out it selfe. Now that which let forth it selfe to the creature is in the Creator infinitely above the creature, that is the Lord: thus you must quit your selves of an Image; he that gives all is above all; God gives all, therefore is above all, and to that God I put up my petition.

Q. Why doe wee not mention the *Son* and the *holy Ghost*, as well as the *Father*?

A. Because the Father is the first person in the Trinity, and the fountaine from whence all good flowes; The *Fa-*

ther works of himselfe, the *Sonne* of him, the *Holy Ghost* from them both; therefore we mention him onely, though wee may mention the other.

Q. How doth this word *Father* help a man to call on God by prayer?

A. When we conceive of God as a Father, it puts us in mind of his mercy, that hee will pity us; as a Father will easily bee reconciled to his sonne and will spare him, though he be a prodigall, yet his father will passe by all. So I pray to a father: did I pray to a *Iudge*, that would condemne me, or an enemy that would not be reconciled unto mee, little hope

hope had I to speed, because I wronged him, *yet I will arise and goe to him*, for, *As a father pitieth his sonne, so God pitieth them that feare him.* Hee is my child saith God, though stubborne, and I must looke to him. When a mans rebellions witnes against him, and Sathan vexeth him, and saith, what? thou think to have mercy, and art so vilde? True, saith the soule, I am naught, but I goe to a *Father*: if a child doe but aime at a thing, the father accepts; if hee speake but halfe a sentence, the father interprets it: so this is the great encouragement of the faithful, to go to God, Luke 15. Psal. 103.

that notwithstanding so many failings, and though he be so dead and so barren, yet a father beares al; The Lord interprets all, though but broken speeches, yet God accepts and regards all, wee have a father to goe to, that is willing to passe by many failings.

2. As we have a ground of pitty; if it be but a sigh, hee receives it, so this may perswade us of the willingnesse of God, to help us. If a man were to goe to him that is hard hearted, little hope had hee to speed: wee say hee is a cruell man, we had as good pull water out of a flint, &c. a child will not beg

beg of a ſtranger, but goe to his father. So we pray to *our Father* that is more willing to heare and grant then we are to aske. *I will goe to my Father*, ſaith the prodigall, as who ſhould ſay, I am unworthy, yet I goe to a father; nay the Lord heares before wee call, he prepares the heart to call, and anſweres what it craves when they aske. The father puts into the childes mouth what it ſhall ſay, and then hee will give what it craves; ſo God would have us ſeeke for abundance of mercie; *open thy mouth*: God would faine give, but none will crave; it is God that muſt give a heart to crave, and this

this is got by prayer. As water put into a pump will bring forth much water, so pray that you may pray, if your father know what to give you, how much more can your heavenly Father give you an heart? Nothing shall bee wanting to them that goe to God as a Father, God bowes his eare to the prayer of his people, hee condescends to our weakness.

3. We are here to take notice of Gods Fatherly *providence*, to provide what may bee sutable to our occasions; God hath all in store; *all the beasts of the field are mine*, hee is the God of all comfort; hee

hee provideth for the ravens, and cauſeth the Lillies of the field to grow: if God care for theſe, how much more for you? *hath the Lord a care for oxen?* hee that feedeth ravens & clotheth lilies, will much more provide for his Saints. Who then would not have ſuch a guardian? as the father provides for the ſon, ſo God layes up for all his: let us walke then in his wayes, and commit our ſelves to his care, for all things. Matth. 6.

4. This muſt teach us an awfulneſſe to come before him, what awe ſhould bee in our hearts, that come before an *heavenly* Father?

Our

Our Father.

That is the terme of relation, and consists in two things.

1. The sence of the words.

2. The motives.

For the sence of the words, three things are implied.

1. A proprietie and interest wee have in *speciall*, not as one friend to another, or one neighbour to another, or the like, but he is *our Father*, as we say, it *our* land, &c. So when we say *our Father*, we imply a speciall claime to God; all that compassion and mercy in God is mine, as *Nabal* said, *it is my meate*, the word *my*, implies a possession,

possession, like the gods of the heathens; and as *Iob* saith: *My Redeemer liveth. Deut.* 32. 31. *their rocke, is not* as *our* rocke.

2. This laying claime to God implies a Cõmunity to all the houshold of God; as the Sunne is every mans; so God is every mans that is faithfull.

3. It notes a bond of society between the faithfull children of the same father: this is the meaning of the word, *our*, as the members agree with the head, so they are helpfull; so is God helpfull to all his faithfull ones.

Now the motives whereby the soule may bee furnished to call on God, are three. *Motives 3.*

1. A

1. A chearefull *readi-neſſe* to repaire, unto the Lord, and why? we have an intereſt in him, hee is *our* father; the intereſt a childe hath in his father ſtirs him to come readily to his father, hee craves not of a ſtrāger as 2. *Kings* 4. 19. When the child cryed, they bad carry him to his mother; if any thing befalls the child, he ſaith, I will tell my father, and complaine to my father; and the like. So aske the child, who will provide for him? he ſaith, my father, ſo it is here with our God. There is a freſh & living way that is marvellous eaſy and open, *Whoſoever ſeekes ſhall find*, who-

whosoever knocks it shall be opened unto him: therefore what ever our injury bee, wee should not complaine to the world, but poure forth your prayers to our *Father*, who will bee sure to heare us.

2. As there should be a cheary readines, to come to the *Lord*, so there should bee a spirituall *boldnesse*, to challenge what may be needfull at his hands. Among strangers wee are strange, but among friends wee are bold, wee have a right and title to these things, and wee may bee bold with our owne. Thus *David* challengeth God, *as thou art faithfull*, deliver mee, *I am thy servant.*

want. If a servant want food or rayment, he goes to his master, so saith *David*, I am *thy servant*, therfore *give mee understanding that I may live*: when they bragged of *Paul* and *Apolles*, saith hee, *all is yours*. This should comfort our hearts; let us claime our portion, hee is our father, and will give it us.

Therefore be humbled in regard of your weakenesse and unworthinesse, but confident in regard of his mercy, walke cheerefully in regard of the Lord, in every condition. If I should see the child doubt of my readinesse, I should much wõder. *Care*

not

not, ſaith Chriſt. It is your owne; hee is our Father, and all that is in him is ours. Matth. 6.

3. This ſtirres up our hearts to have a fellow-feeling of our brethrens mifery, in our prayers: therefore God cuts off all encroaching of our ſelves, *Our:* as if hee ſhould ſay. Is there never a *Ioſeph* in priſon? Never a *Daniel* in the Lyons den? remember & pray for them: if one ſuffer, all ſuffers: wee are reall members of one body: wee ſhould mourne with them that mourne, and weep with them that weep: it is ſaid *Iſay* 58. *Put up a prayer for the remnant.* Oh that wee had

had a fellowfeeling of others troubles! *Paul* begs *the Ephesians to pray for me also*, and hee entreates the *Romans* to wrestle for him by prayer to God.

Rom. 15. 30.

Which art in heaven, &c.

Here 1. Wee are to open the sense of the word *heaven*.

2. The motives to move the heart thereto.

Q. Whether is God more in heaven then in any other place?

A. No: God in regard of his essence is in all places alike, hee is wholly every where. The Godhead is altogether indivisible, Things of quantity fill a roome, but God is euery way indivisible; as hee

hee is unchangeable, so is hee a simple being. *If I goe to hell, thou art there:* saith *David*. God is in the same mãner every where. If God bee immensible, then all of him is every where; but it is so, therefore hee is altogether in every place: all creatures have their being from God, hee is in them and beyond them, hee is excluded *out* of no place, included *in* no place. Psal. 139. 8.

Q. If all of God bee in every place, why then is hee said to bee *in heaven* onely?

A. 1. Because God would manifest the glory of his power more in heaven then in earth, not because

cause we see him not here. *Acts* 17. *We grope after him indeed:* but you know the royalty of a King appeares most in Parliament; so the excellency of God appeares most in heaven.

2. There are three heavens; The heavens where the birds are, the heaven where the stars are, and the highest heaven.

Now the third heaven is meant here, for God hath reserved this place as the chaire of state for himselfe: *the heavens* saith *David, are the Lords*: no uncleane thing can come there. The Angells sinned upon the earth, and all the visible heavens are defiled

defiled : by man , the Sunne is abuſed , the aire polluted ; all theſe creatures that ſerve man , are by man defiled , but the higheſt heaven was never defiled , becauſe it is the chamber of God , who leaſeth out theſe to man. This is the ſpeciall reaſon why God is ſaid to bee *in heaven.*

Q. What motives have wee to prepare our hearts *to prayer* , which is the ſcope of the preface ?

A. They are ſpecially three.

Motives. 1. to prepare the heart to prayer.

It teacheth us to take notice of the purity of God , what ought to bee the frame of our ſpirits , when wee appeare before him ;

him; hee cannot abide sluggish prayers from an impure heart; heavenly dispositiõs best suite with Gods holinesse, the sanctity of our affections ought to answer Gods purity, Kings (we know) as they will be entertained, so their entertainement must be that which suites to their greatnesse: God is in heaven beyond all corruption, therefore if wee approach neere God, we should answer to his purity with hearts purged; that our spirits may be in heaven, because he is there, to whom we pray. *Mal.* 1. 14. *Cursed bee the deceiver that hath a male in his flocke, and offers a cor-*

a corrupt thing. Our *ſacrifice* is our ſervice, and *prayer* is one of the chiefe. The God of heaven is a pure God, then curſed be the man that hath a ſtrãge love and the like, and ſerveth God with rubbiſh. *Curſed be that man*: the pure God of heaven will not looke on ſuch impure performances: God is holy, therefore the ſervice ought to be ſo. Whẽ men are to ſit before Princes, they are to fit themſelves accordingly, ſo it is here.

Let us then thinke it an indignity to God to appeare with a ſlovenly diſpoſition before him: hee that is to performe a ſo-

lemne duty to a Prince, will lay aside all other occasions, so as he said in an other case well, lie by all, ly by world, let me now have heavenly joy, for I am come before an *heavenly father*.

2. It is a ground of comfort that our spirits may bee cheared: since God is in heaven, hee is able to effect what ever our hearts desire; To be in heaven argueth Majestie; now wee doe not pray to an earthly parent who is liable to corruption, but to an heavenly Father, who can doe what hee will; he that is in an high place hath the vantage, so our heavenly Father hath

hath the vantage of all other creatures, therefore what we crave is done already, our God is in heaven, and can doe what he will.

Vileneſſe ever accompanieth earthly things, but our Father is *in heaven*; Therefore *Nehemiah* made his prayer to the *God of heaven*. The King could not help the *woman*, but our father is not as an earthly father, wee have but earthly oppoſition here; but our father is in heaven, who can over power all wrongs done to his children and turne them to their good.

3. This ſhewes wee ſhould with trembling ap-

proach to his presence: the God of heaven is powerfull, wee are creeping wormes; & dare we come carelesly to such a *Father*? *our Father* implies a readinesse; *in heaven* implies an awfulnesse; the mountaines moove, and the divells shake at the presence of God. Yea the blessed Angells quake before him: how dare wee then approach his presence unseemely, lest wee have no answer? to turne the eye one way and the head another, wee dislike it in a child: suffer not then your minds to wander: how dare you presse headily into the presence of God, whereas the Angels

gels cover their faces before him? Let the feare of the Almighty fall upon us, God is in heaven, let our hearts bee reverently affected in all our approaches neere him.

Thus much for the preface; now wee come to the petitions which are six, the Lord condescends to our weakenesse and feebleneſſe, & therefore contrives them into a narrow scantling: three petitions there are cõcerning Gods *Name, Kingdome* and *Wil*, and three concerning our selves, things of this life, and things of grace, which are *Iustification*, and *Sanctification*. In all observe,

1. The *meaning* of the petition.

2. The *carriage of the heart* in the pressing of it.

Hallowed bee thy name, in this observe 2. things.

1. What is here ment by *Name?*

2. What it is to *hallow* this name.

Q. What is here meant by *Name*, or what is the Name of God?

I answer by *Name* is ment, what ever God is made knowne to us by; this is his Name: as a man is knowne by his name, so the Lord reveales himselfe by his Name, to his children: now this consists in two things.

1. All the glorious attributes

butes of God, as *Powerful*, *Pure*, *Wise*, *Infinite*, these are the *Names* of God.

2. All the ordinances of God, the graces of his Saints, and the providence of God, in the creature, (are not the thing it selfe, but) there is a declaration of God in these, the *creature* is not the name of God, but *God working* by the creature; *grace* is not so much, as the appearance of God in that grace.

Q. What do you meane by *hallowed*? can you make God holier then hee is, or adde any thing to God?

A. No: we cannot adde any thing to him that gave us all things.

Q. How then doe wee *hallow* Gods name?

A. When wee make *Gods Name* to bee discovered as a holy thing, the expressing of this is that we would.

Q. How shall wee doe that?

A. There was a consultation in heaven, how that the Godhead might bee manifest, might bee observed, else were there none to apprehend it: I wil saith God, have my attributes expressed, Therfore God would have a world wherein his goodnesse should bee discovered. Exod. 33. *Thou shalt not see my face, but my back parts shalt thou see;*

as

as it is with a torch, carry it from one place to another, and it will leave a glimpſe behind, ſo it is in the ſurpaſſing beauty of God, hee leaves ſome beames behind him, that wee may ſay, *Iuſtice* and *mercy* and *holineſſe* it ſelfe have beene here; we are ſaid then to *hallow* his name when as wee make this appeare, when wee deale with Gods name as with a holy thing, and that appeares in three particulars.

1. When we acknowledge the excellency of him, wee ought daily to take notice of the beauty and glory of God: men of place think themſelves

abused if we passe by, and doe not reverence them: so when we come to deale with Gods ordinances, doe you know what you doe? Gods Name is there, therefore ponder your paths.

3. As wee should acknowledge the worth of it, so we should labour to preserve it: upon things of great waight and worth what a price doe wee set, and how tenderly doe we looke to them, that there bee no blemish cast upon them? So should we doe with the name of God, *Ier.* 2. 10. Goe to the Iles of *Chittim*, &c. *they cast the commandements of God behind their backs*, the heathen

heathen ſaith God, would not doe ſo, They kiſſed the threſhold where *Dagon* was; ſo let us deale with *Gods Name*, let no blemiſh betide it, but deale with it, as with a holy thing: the leaſt ſtaine of ſinfull diſtemper, doth not become the name of God: you reſpect holy things, ſo doe this.

3. As wee ſhould acknowledge its worth, ſo labour to ſet it out that others may ſee it as occaſion ſhall be offered. Whē any honour may come to him thereby, expreſſe the beauty of the vertues of God that they may bee obſerved; holy things are not to be kept ſecret when oppor-

opportunity serves; *Let your light shine* saith the text, *that men may see the good in you.* What ever we see in the *name of God*, as wee should keep it from blemish, so we should set it out in the glory of it; A man must hold out the light of the gospell, not *hide it under a bushell.* The coyne that is currant men shew openly: doe not shew *your selves* (for that is not herein intended) but as much of God as wee can demonstrate, that men may say, the Lord hath been here indeed.

Q. How doth the heart behave it selfe in the putting up of this petition?

A. This behaviour of the

the ſoule doth mainly appeare in two things.

1. It heartily deſires in all things it ſhall doe, that it may lift up the glory of God; now this wee doe when in all actions there is a diſpoſition for the furtherance of Gods praiſe; All our life ſhould be like a lanterne to convey light to others; the heart ſhould deſire that in all things Gods glory may be furthered, that we may doe nothing but we may advance Gods glory by it: ſilver & gold is fit to ſtamp the Kings Image upon, ſo a mans practiſe ſhould be good mettal to imprint Gods glory upon, not as painted windowes

Acts.

dowes to hinder, but to rebound the light, *Herod* did not give God glory, hee tooke it to himselfe, and we see what ensued.

There bee some kind of glasses will reflect a mans Image: So there should bee a conveighing of glory from our selves to God; looke as it is with a ball, the falling of it makes it rebound, so it should be with our hearts, they should reboūd Gods glory where it falls upon us: This is a great skill; the soule should have nothing but whereby God might bee honoured; any sinfull course blemisheth Gods glory, any priding of a mans self no whit furthers

thers Gods glory; a good ſoule deſires God might be acknowledged & glorified in all it hath or doth.

Q. When doth the ſoule doe this?

A. When it labours that in all things ſomething more then humane excellency may appeare; for if any thing of a mans owne bee diſcerned, wee fall ſhort of Gods *Name*. In every actiõ ſuch ſhould be our diſpoſition, that ſomewhat more may bee ſeene, then a baſe meane ſhadow: there is a skill in *preaching* and *praying*, which ſhould bee more valued then all parts, and gifts whatſoever. If nothing appeare but ſelfe, the

the *Name* of God is deprived of what it ſhould have; as S. *Paul* ſaid, *Doe I ſpeake like a man?* he demonſtrated the ſpirit in him, ſo ſhould wee diſcover what we do, that God works it in us, that hee might have all the honor. God who is the Author of all, ſhould have the glory of all our actions. Wee talke of this & that, and ſay, *let God be glorified*, but wee doe it not in our life and converſation.

Q. What bee the ſeverall works of the heart in doing this, that it may appeare that God is the Author of all, & we give him the honour is due unto his *Name?* *A.* The

A. The acts of the heart are two, whereby it ſets forth the glory of God. 1. In all ſervices: a man ſhould not bee quiet in his affections & endeavours till he come to the higheſt pitch, that is Gods glory: All Actions are in the way one towards another, as a paire of ſtaires, one goes from another and above the other, a man ſhould goe higher and higher til God his glory mounts and ſurmounts them all: as a Miniſter firſt ſtudies to teach the people that they may be enformed, but why enformed? that they may appeare to bee Chriſts, that Gods grace may appeare

peare in their conversation, the soule never rests till it be here. This should bee our desire, that in all our actions God may bee discovered to bee the Authour and to have the honour of all.

2. The soule must bee sure not to goe beyond Gods glory, as thus; a Minister *preacheth*, that the people may bee converted and bee honoured as well as God: this is to bee above God; a man *prayes* to honour God, and that it may be known he is a glorious professor, thus a man is above God, as a bird steps from one bough to another, till it comes to the highest, and then

then it flies away, ſo wee ſtep to Gods glory and oft times goe beyond it.

Wee would have God glorified to glorifie us it may bee; but this is hypocriſie, to have God honoured that wee may bee ſecretly baſe; this is the deepeſt diſhonor to God, and hee will bee revenged of them one day, & pluck his praiſe out of their bowells: the three *Wiſemen* would not ſtay till the ſtarre ſtood, and then they went no further; ſo where the ſtarre of Gods glory goes let us goe, and not ſtay till we come thither, and when wee are there goe no further; this

is

is the cariage of the heart, that in life and death God may bee honoured and exalted: looke as it is with a workeman that makes a peece of curious worke, wee doe not give the honour to the toole but to the workeman, so God should receive the honour of all and from all.

2. As a good soule makes God discovered in himselfe, so hee desires that God might bee acknowledged by others: and that appeares in two things.

1. That they might embrace the excellency of God, *Let your light shine before men*, why so? that they

they may ſee your good works that is God in your good works. Doe not thinke that I would have men ſee their owne good parts, gifts and the like, but onely that they may ſee God in them; the fiſher deſires that the fiſh may ſee the baite, not him; ſo hee that angles for the ſoules of others, doth not deſire that others might ſee him, but the grace of God: An apprentice doth not ſtand in the ſhop to call men to looke on his properneſſe and the like, but to ſell his maſters wares. If we deſire that God may bee exalted, labour not that men may ſee *your good works* ſo much,

much, as God in them; wee should all so walke, that others may admire Gods grace in us, wee are GODS workemanship.

2. And therfore should have hearts enlarged to blesse God that hee hath been pleased to reveale himselfe so sweetly to us: thus much for the first petition.

2. Petition. *Thy Kingdome come.*

Q. Why is this added immediatly to the former?

A. Because it is a speciall meanes whereby the glory of God is advanced. The first was to hallow *Gods Name*, and to that end the Kingdome of Christ

Christ must bee set up: no naturall man can glorifie God, for so long as sinne and corruption prevailes, wee can never yeeld to him: therefore the rule of Christs Spirit must effect it, and by this wee must bee swayed to the same.

Q. What is the scope of this petition?

A. The maine scope of it, is thus much, that the government of God by Christ, might be set up, and prevaile every where: as before GodsName was higheſt, so here the power and governement of Christ, is to bee universall; that is in generall. Now wee come to the par-

particulars, and here

1. Consider the sence of the words.

2. The cariage of the heart, in putting up this petition.

1. What is meant by Kingdome.

2. What is the coming of this Kingdome.

Q. What is meant by *Kingdome?*

A. By *Kingdome* is meant, that rule that Christ hath set up in the hearts of his (for the providence of God, I take it, is not so much aymed at, in this place, or that ordinary providence of God over the creatures: this is set forth in the fourth petition, give us, &c.) but it is

is the rule of Christ that is set up in his Church.

Q. How manifold is it?

A. It is that whereby Christ by his Spirit and grace in the miniſtery of the word takes place in the hearts of his, and this he doth two wayes.

1. By overpowering and caſting downe all other things, which are oppoſite thereunto: whatſoever power of ſinne and Sathan are oppoſite unto him.

2. He ſets up that frame of ſpirit whereby it is ſubject to grace, and this takes place two wayes.

1. By cutting downe & killing of every ſinne.

2. The ſoule takes the

ſtamp of every command of God, and is ruled therby.

Q. What is the Kingdome of glory.

A. Gods immediate ruling in the hearts of glorified Saints.

Q. How doth the Kingdome of *grace* and *glory* differ?

A. Here in the Kingdome of grace, God rules, 1. By his ſpirit, 2. By the miniſtery of his word and ordinances, but in heaven he rules immediatly, then no more word & means, but Chriſt fils the ſoule fully, and then he rules glorioufly when the underſtanding will and affections are full of Chriſt and

and are fully and wholly ſubject to him, Here in the valley of teares, wee meet with many rubs and oppoſitions, but then Chriſt ſhall ſhine immediately forth, in all his ordinances: wee ſeeke a Chriſt now, but then wee ſhall fully poſſeſſe him: ſo that wee that have the ſpirit have a glimpſe of heaven, already, therefore aſhamed ſhould wee bee to bee weary of God: let us bee weary of ſinfulnes & of this wretched world. It is a heaven to live here with God upon earth, and if it be ſo glorious a thing, to have but a glimpſe of God here, how much more to bee filled with

God hereafter in his kingdome?

Q. How is this *Kingdome* said *to come*?

A. The coming of these two Kingdomes implyes three things.

1. That the word may bee revealed in those places where it hath not been. That the day spring from on high, may visite them, that sit in darknes; That the Sunne of righteousnes, might visite them that want it; That the banquet of the Gospell may be set up. *Matth.* 24. If any man say, hee is in the wildernesse, goe not out, for *where the Carkasse is, thither will the Eagles resort.* This is the first thing,

a

a Kingdome is ſaid to come, when a King rules in a place where hee did not before, ſo it is here, *Let all the people praiſe thee* ſaith *David*, hee deſires not, that ſome tongues onely, but that *all* tongues and languages ſhould doe this.

2. Where ever the Goſpell doth ſhine, wee deſire that it ſhould diſcover it ſelfe more fully, and ſpread it ſelfe where ever it comes; wee deſire the Kings governmét ſhould enlarge the Territories more and more. So we deſire that not onely Chriſt ſhould bee revealed, but that more and more may bee gathered, that God

may take in every where, and that every knee may bow to Christ, and licke the dust, that so there may be an addition made to the Church, that every man in every kind, God would cast his skirt over him, that more may bee caught in his net, that the Jew and Gentile may be gathered into one sheepfold and have one shepheard.

3. That the power of it may be more settled: as *the house of David grew stronger & stronger, but the house of Saul grew weaker and weaker*; so when Christ sets up his candlesticke that the seed that is sowne there may take deep root.

When

When a King hath erected Caſtles then he hath his Kingdome. So we deſire God may entrench himſelfe and reare caſtles of defence againſt his enemies which would remove him in us; that hee would ſet up himſelfe ſtrongly, that every traitour might bee cruſht and every baſe luſt ſubdued, that God would ſlay thē, and none but his lawes might take place in our ſoule. In a word the iſſue returnes to thus much; wee beſeech Chriſt, that his Goſpell may ſpread and be ſtrong, and theſe dayes of ſinne may bee waſted, and that he may come in the clouds. *Rev.*

22. and then come Lord Jesus, come quickly, that he would accomplish the number of his Elect, and gather those that belong to his glory, that they may be everlastingly with him.

Q. What is the carriage of the soule in putting up this petition?

A. It appeares in three things.

1. The soule desires and labours to bee subject to the good pleasure of the Lord. The heart saith, oh that I might once bee so disposed that I might submit to the pleasure of the Almighty. We desire that all those things that are set up in our hearts, which

which are contrary to the good will of the Lord might bee ſubdued, *Pſal.* 119. 4. *Thou haſt commanded us to keep thy Precepts: o Lord, that my ſoule were ſo affected!* thou haſt enjoyned mee to keepe thy Law: oh, that I could doe ſo. The ſpirit ſhould bee as waxe to the ſeale, and inke to the paper, that the ſoule might take the impreſſion of every rule that God would ſet up in our hearts: thus the ſoule ſhould bee diſpoſed, and wiſh that the Lord would put this frame into us: *thou haſt ſaid, ſeeke my face*: oh, ſaith the ſoule, *that I could ſeeke thy face*, and echo to it, *behold*

Lord, thy face doe I seeke: to submit wholy without any contending: not that the Lord should force us, but take up your yoake, put our necke to the yoak: let the word of the Lord beare the sway: when *Mary* wanted *wine* and our Saviour checked her, shee submitted presently, not a word more; so what the Lord commands us, let us doe without any quarrelling, let the least inckling of the word beare the sway. When our Saviour sent his disciples for the *Asses colt*, they said, but *happily*, *the men will not let him goe*, how then? Tell them saith our Saviour, *the Master hath need*

need of him, and then they will not deny him: It is enough, let the Lord but ſpeake and it is done, this the ſoule ſhould labour to attaine unto.

2. The ſoule carries it ſelfe with an inward oppoſition to what ever is oppoſite to the government of the Lord Jeſus Chriſt to the uttermoſt of our power. It is in vaine to ſay, it were well if it were ſo; and I would it were ſo, and yet ſtand ſtill and not to ſet to our hand; but we muſt joine with the Lord, and as hee ſpake of *Meroſh, Curſed be thou, becauſe thou wenteſt not out to help the Lord*, ſo truly the Lord Jeſus is coming to our townes,

townes, to our families, therefore we should step out and help the Lord against those high mountaines of *pride* and *stubbornenesse* of heart; when a proud heart stirres, would wee but cry out, good Lord help downe with that stubborne spirit of mine, how soone would it yeeld! but if you say, come pride, and you and I will joyne together, is this calling for the Kingdome of Christ to come? no, no, you are traitours and conspirators, and no subjects; therefore stop your mouthes; this is no submitting, but conspiring.

When *Iesabel* looked out

out of the window with *her painted face*, ſaith *Iehu*, who is on my ſide? *fling her out*: ſo ſaith the Lord, will you have pride or mee? If you bee on my ſide, fling downe that proud, untoward heart, which hinders the Lord Jeſus, for taking place in your ſoules: you paint your ſelves in a proud humour; but if you bee on Gods ſide, downe with thoſe painted ſtrumpets. Wee muſt not onely oppoſe great ſinnes, but every ſinne, wee muſt not ſolder with any ſecret corruption although it be but the appearance of evill, it we muſt abſteine frō: *Moſes* ſaid *leave not a hoofe*, neither

ther would hee start an haires bredth from Gods commandement, in any particular, but subdue all.

3. Though the soule cannot bee as it should, yet it doth desire the Lord (whether sinne will or no) to rule us, and lay all flat downe under the governemnt of Christ: when the heart findes a great deale of untowardnesse & power of sinne, then it saith, Lord thy Kingdome should prevaile, but the sonnes of *Zerviah* are too strong for mee; therefore take power to thy selfe and plucke away what ever doth oppose thee. It was a good speech of a good Christian, that hee desired

desired the Lord to rule whether he would or no. Thus the soule should be disposed to entreat the Lord that he would break open the doore: when the Lord comes, and we will not open, wee desire the Lord would come in by a kind of violence, the soule intreates the Lord to conquer, to breake in, and make way into the heart, and to take possession wholly in the soule. Now when the soule is loath this should bee, it is a wretched spirit; when the Lord will subdue sin, and we are loath it should bee so, doe wee then pray *Christs Kingdome should come?* When wee are not able

able to beare a command of his? no, no, the soule will then labour to oppresse sinne, and pray to the Lord for power against it.

Thy will be done in earth as it is in heaven.

3. Petition. This is the third Petition, and in it are three things observable.

1. The order of the same.

2. The sence and meaning of the words.

3. The frame of the heart in the putting up of this petition.

1. For the *order*, the reason is, because the two former petitions, make way for this third, he that glorifies God by all and hath

hath his power ſet up in his ſoule, hee onely doth Gods commands; for naturally there is no ability in man to doe the will of God, but when the ſpirit works within, then we are able to frame our hearts to Gods will. *David* being a man after Gods own heart, was alwayes ready to doe his will: this is the reaſon of the *order*, of the petition: from the ground thereof obſerve two inſtructions.

1. That he that thinkes out of his owne power to doe Gods wil, it is impoſſible hee ſhould doe it: no, hee ſhall never doe it.

2. Wee muſt firſt ſubmit to the Kingdome of Chriſt

Christ before we can doe his will; Bee under the government of grace, and then thou mayest goe on cheerefully, wee faile, if before wee have submitted wee would bee doing; first, Christ must doe terrible things to the heart before it will yeeld to obedience; now for the meaning of the words.

Q. What is the will of God?

A. It is the purpose of the Almighty, touching the accomplishment of any thing; there is nothing done but the Lord doth it: whatsoever is brought to passe, that is Gods will in generall. *Ephes.* 1.

Q. How many kinds of

wills

wills is there, or how manifold is the will of God?

A. It is twofold, not in regard of it selfe, but in regard of us.

1. The revealed } will of
2. The secret } God.

2. What is the secret will of God?

A. It is that secret purpose hee hath in himselfe, before al worlds, and hath not discovered it to the creature. *Ephes.* 1. 9. having made knowne unto us the mistery of his will according to his good pleasure, which he hath purposed in himselfe: the Gospell was hid in the bosome of the Almighty, not observeable by man or any creature under heaven,

ven, but now it is revealed. 1. *Cor.* 2. Who knowes the mind of God? the deep things of God? none knowes but the Spirit of God; and as it is not made knowne, so wee have nothing to doe with it in this place.

Q. What is the revealed will of God?

A. It is the purpose of God, which he hath made known to us by his word, and revealed to us in his works.

Q. What is this doing of the will of God?

A. It consists in, and implies two things.

1. That what ever God makes knowne to bee his will to lay upon us wee should

ſhould willingly ſubmit & yeeld unto: if God would have me poore, when it is done wee ſhould approove of the accompliſhment of Gods will. It is the breach of many commands, that when God thwarts our deſire, we are unwilling it ſhould bee done. The *wife* is diſcontent that the husband ſhould die, & the *husband* that the wife ſhould die: never loſt man ſuch a wife as I, this is profeſtly againſt this petition.

I held my tongue and ſaid nothing, ſaid the Prophet, *will the Lord have it?* then not a word more, his ſpirit yeelds preſently, takes the ſtroake, doth not thwart

thwart the good will of God; which likewise was the practise of *David*, *Ely*, *Hezechia*: *It is the Lord, let him doe what hee will.* Nay, our blessed Saviour himselfe saith, *not my will, but thy will bee done.* This is the folly of our hearts, we take armes against Gods will, God would have us to be poore and wee will be rich. This is not to doe the will of God; though God force us to it, yet that is no thanks to us, we sinne desperatly in our averseness.

2. The heart is not only content with what God doth, whether losse of life, friends, liberty and the like, but there is another will

will must be done besides: what God reveales to bee a duty must be discharged by us. If there be a truth to bee made knowne unto us, wee must acquaint our selves with the will of the Lord, and with all diligence practise it. Make my heart one with thine, that I may ever feare thy Name, let thy will bee mine; oh, saith the soule, that I might ever feare thy name! this is to doe the will of God.

Wee doe not say, let it be spoken of, and conferred of by mee, but let it bee done, let it bee accomplished fully in me; wee must not lift at it, and give GOD good words

words and talke and leave it undone, but labour to doe it throughly; It is not enough for the child to say, I know what my Father commands mee, but I will doe what I list: such hearts cannot pray to expect any thing at the hands of God, now and then to looke at a duty saying, I would it were so; away with that sluggishnesse, to wish the will of God were done, and yet you will have your owne wils, and runne according to your owne fancies.

To this precept it belongs, that wee should set on others to doe Gods pleasure. In vaine doe we wish it to bee done, and doe

doe not provoke others to doe it; when *Agrippa* and *Paul* were grapling together, saith *Agrippa*, thou hast *almost perswaded mee to bee a Christian*, not almost, saith *Paul*, but *I would have thee altogether as I am, except these bonds*; I would not have thee fettered as I am, but enlarged in heart to doe Gods will.

Therefore saith *Ioshua*, *I and my house will serve the Lord*; he that not only neglects Gods will himselfe, but hinders others, that man doth not pray this petition aright, he that saith, *thy will bee done*, and in the meane time withdrawes others by his

secret allurements & saith, *what, should I bee such a foole? to bee at other mens bow and becke, to sit howling in a corner as thou dost? no, no*; well, bee it knowne unto thee, thou that wilt not doe Gods will here, the Lord will have his wil done on thee one day to thy cost; hee that will not doe Gods will here, God will send him packing to hell hereafter, and there hee will execute his will upon him whether he will or no.

Q. How must wee doe the will of God? we doe now and then stumble on a duty, and now and then take up a service, but yet wee are now & then peevish

viſh and wayward, Is not this enough?

A. No, no, you muſt *doe it in earth*, as *it is done in heaven*, not now to bee ſome thing, and then to be nothing, now a Saint and then a Divell, but you muſt cõſtantly obey God.

Q. Can a man doe the will of God on earth as the bleſſed Angells doe it in heaven?

A. A man cannot doe it in that meaſure the Angells doe it, but wee may doe it as they doe, and performe the ſame obedience with them, though not in quantity, yet in quality; a child followes the father though it cannot runne ſo faſt as the fa-

ther; a scholler may imitate the copy and write after it, though not write so fast and well. So the servants of the LORD cannot doe the will of God here in that quantity that the *Angells* doe it in heaven, but in quality like them: let their obedience be our patterne, not in the measure, but in the manner of it.

Q. In what things must it bee done? how can we expresse any action like theirs?

A. This resemblance is in foure particulars.

1 They doe it *readily*, they are ready prest at hand to doe the good will of the Lord, upon all occasions.

casions. They are not withdrawing themselves, but ready upon every occasion to doe what the Lord requires *Iob.* It is said, that *The Sonnes of God appeared before him*; they are ever in his sight to give attendance to him, as a handmaid is at the hand of her mistres. So that of *Isaiah*, *They cover their faces before the mercy seat*, they cover their faces, *in token of awfulnesse and reverence*, and cry *holy*, *holy*, *holy*. They are ever before him as a dutifull servant at his masters beck and call. Job. 1.

The *Angells* ever behold the face of God, hee cannot becken but they

they are at hand: In this readineſſe of theirs to doe the will of the Lord, wee ſhould imitate them, to be ever prepared to ſerve him, not to have our affections ſtragling but with *Abraham*, *behold thy ſervant is at hand*: thus it ſhould bee with the ſoule: The Lord ſaith, you muſt not have this ſinne and that corruption; we muſt reply, *Thy will bee done Lord*, not as *Moſes* when the Lord commãded him to goe to *Pharoah*, ſaith hee, *who am I Lord, ſend another?* no, it ſhould not bee thus with us, wee ſhould be ready at hand: here Lord, *ſpeake, for thy ſervant heareth.*

Goe

Goe to *Paul*, ſaith the Lord to *Ananias*, and hee went, for all he had been a perſecutor. *Ionah* will goe to *Tarſhiſh* rather then to *Niniveh*. Wee ſhould not doe thus, but as *Cornelius*, when hee ſent for *Peter* ſaith, *we are all here before God, to take notice of whatſoever it ſhall pleaſe him to reveale to us*. Let your lamps bee light and prepared, that whether the bridegroome come at midnight, or at any other time, all may be in a readineſſe at a puſh, when hee calls: when the Lord ſaith, here is a ſinne to be ſorrowed for, I ſubmit Lord, ſaith the ſoule.

Act. 9.

Act. 10.

Wee muſt not let God

ſtay for us to bee haled to any duty, no, but we muſt attend his will, neither muſt wee ſtand it out, *I will bee wicked, and I will walke in mine own way ſtil*, ſo you may periſh, and for ever bee damned and goe to hell when you have done: this is not to doe the will of God as it is done in heaven.

The Angels came before God, and the text ſaith *the Divell came alſo by force*, full ill againſt his will; ſo wicked men dare not, but they muſt leave ſome ſins, but that is perforce: they are either conſtrained to it by the Lawes of men or by the horrour of conſcience and the like, not with

with ready and chearefull ſpirits.

2. The Angells doe the will of God *ſpeedily*, they delay not, but are willing and preſſe in the performance of Gods will, if the Lord doe but becke they are gone. *Iſay 6.* The Angells are ſaid to have *divers wings*, ſome to cover their faces, in token of humiliation, ſome to cover their feet, to ſhew their ſpeed and haſt to performe what God at any time ſhal enjoyne and commaund.

This we ſhould as they doe, ſhake off all lingrings of ſpirit, when wee ſee a thing ſhould bee done, and God requires it: na-

turally wee are marvellous lazie in our Christian course, and come like a Beare to the stake, is this to doe the will of our heavenly Father as the Angells doe? No certainly: *David* prayſed the Lord with his beſt abilitie, and ran the wayes of Gods cõmandements, ſo ſhould wee make haſt and delay not.

When the Prophet *Eliſha* ſent his ſervant to the *womans ſonne*, hee bad him *ſalute no man*, make no ſtay by the way: this marvellous care ſhould be in us: Pray for our lives, and runne on in a Chriſtian courſe for our lives, not to trifle, but to goe with all

all ſpeed till wee come to our journeyes end, not ſluggiſhly as if a man cared not, whether hee did it or no, If profit or pleaſure would be tampering with us, ſalute them not, wee ſhould take up our reſolutions; if honour and profit would bee hanging about us, fling them off, let us not regard them, but ride poſt haſt.

When our Saviour ſent his diſciples out to preach, hee bad them *carry neither ſcrip nor ſtaffe to hinder them in their courſe*; when *Paul* was converted, the text ſaith, *he never conſulted with fleſh and blood*, hee adviſeth not with carnall reaſonings, but what

God

God commands hee did; so when God calls for duty, wee should not reason with profit, pleasure and honours, aske them leave, to take up this duty and that performance, If the holy Apostle had done this, it would have hindred him, but hee consulted not with flesh and blood: so we should doe ever what God cõmands: it matters not what men would have of us, but let us have an eye to Gods command.

3. The Angells in heaven doe the will of God *faithfully*; that is, they performe the *whole will* of God, they faile not to doe it to an haires bredth: hee

hee is a faithfull servant that doth his masters cō-mand fully, so should a Saint doe: now faithfulnes appeares in 2. things.

1. Wee must doe it all as they doe.

2. Wee must doe it in the right manner, which God requires.

This is faithfulnesse; the Angells doe not accomplish what message they will, but God sets it downe, and his good pleasure takes place. *Psal.* 103. 21. *They fulfill the good pleasure of the Lord*, they start not at any service, no crosse: they stand not at duty, they doe it because he commands, so it ought to bee with the hearts of the

the people of the Lord, wee must not picke and chuse, do it in an aguish fit when wee list; It is said of *David*, he did all the will of God.

It is sufficient God commands, though it be tedious: the Angells care not though all the Divells in hell rage: so the Saints of God should doe: be it tedious, that skills not, so we may finish our course with comfort; hee doth not picke and chuse, but feares every sinne, and takes up every duty.

The text saith, *Caleb* and *Iosua* followed God fully in the dayes of *Massa* and *Meribah*, in the times of trouble: here is an Angelike

geſike ſpirit, to goe through with the worke. Though father and mother were againſt thē, yet they would goe on. The contrary was the ſinne of *Sardis*, and which God reprooves ſharply, *I have not found thy works full*: it is nothing to do ſome of Gods will, but wee muſt doe it all, or elſe the Lord regards it not. The moſt wicked will do wel ſometimes for their own ends, if they bee pleaſed. That is nothing; thou muſt doe Gods will pleaſed or not pleaſed, or elſe thou haſt a Satanicall ſpirit; not to ſay the dayes are troubleſome, but goe through, as the Angells doe.

Second-

Secondly, the manner; as we must doe the *whole* wil of God, so we must doe it after the right *manner*; not as you will, but as hee requires. Thus *Abraham* when hee was commanded to goe offer his Son *Isaac*, went early in the morning: if hee had been to offer an oxe it had been nothing: but *Abraham* must give his onely Sonne *Isaac*, the Sonne of the promise, to be a sacrifice.

So for us not to bee drunke, and commit outragious sinnes, such as all the world crie out of, thats nothing; but thy secret lusts, thy beloved *Isaacks*, they must bee abandoned.

4. The

4. The Angells doe the will of God *constantly*: where they are daily before the face of God, they hold out and persevere to doe God's will: this should bee our practise: though wee cannot doe it in that manner and so much as they, yet endeavour for it, *continue to the death*, saith the text, and what then, *I will give thee the crowne of life*: our reward shall bee for ever, let our labour bee so; a Saint should bee 4. square, the same for ever, not to fall backe to be good in good company, with professors professe, and with swearers curse, with drunkards bee drunkards, and with divells Matth. 18.

divells bee divells. The blessed Angells doe not thus. The Lord commends the good steward, *Happy shall that servant bee, whom his Master when he comes shall find so doing*, when the Lord shall come and find a Saint persevere unto the end, hee shall be blessed indeed. The Angells will outbid us in the measure of performance of Gods will: but yet we should bee *speedy, ready, faithfull, constant*, as they are, in uprightnes, though not in that measure of exactnes that they doe.

Q. What is the frame of the heart, in the putting up of this petition?

A. It appeares in two things. 1. It

1. It is willing to doe it, it ſelfe.

2. It is willing and deſirous to help and ſtirre up others to the utmoſt of its power to doe the will of God.

1. The ſoule ought to bee forward to know the will of God, and doe it, it ſelfe: and this appeares in foure particulars.

1. The heart is willing to doe the will of God, in laying downe *its owne* wil, ſo farre as it may bee an hinderance in doing Gods will; for oftentimes our will and the will of God are contrary. There is naturally a refractorie ſtiffeneſſe, that lifts up it ſelfe above the Lord; this muſt bee

bee remooved, not my will saith our Saviour, but thy will bee done. If our wills and Gods, cannot stand together, we must lay down ours. But sometimes we say desperately (as they did) wee will walke in our owne wayes, &c. wee will have a King as other nations, wee will have our base lusts, to sway and rule us; but so long as this is in us, we cannot doe the will of the Lord, wee cannot serve two masters, *I came not to doe mine owne will, but my Fathers that sent mee*, saith our Saviour. It is oftentimes with our will and the will of God, as with two buckets, the letting downe

downe of the one is the lifting up of the other, and the lifting up of the other is the letting downe of that; so where wee let downe our owne wills we lift up Gods, but where wee lift up our owne wills wee let downe the good will of the Lord. Now the cause why wee sticke in service & cannot come off is, wee would have our pleasures, we would bee this and that, so that the will of God is justled against the wall and shut out of dores: but let this distemper bee crusht, and then the will of God will take place.

2. When we have done this, then wee must repaire

paire to the Lord to know what his pleasure is, take his warrant before we set upon the worke; a conscionable attendance on Gods will, should be the root & spring of all our actions, not to goe without it, but to have our spirits carried by it. This is a master controler that swayes and beares all before him: tell mee not, I cannot doe it for my liberties sake, &c. But I have no warrant out of GODS will, unlesse the good will of the Lord goe before me, I dare doe nothing. *Eph.* 5. 10. 11. proving what is acceptable to the Lord. As the Gold-smith layeth the

the gold to the touch-ſton, ſo prove your ſelves, ſee what is acceptable to the Lord. In the time of the old Law they put on the linnen *Ephod* and went to enquire of the Lord. Thus *Saul* enquired of the Lord, whether the men of *Kedar* would come up: ſo ſhould wee doe, come to the Lord (that is the touchſtone) and ſee what the Lord would have us to doe, and not goe to a company of carnall counſellours to conſult with honour, eaſe, wife, family, &c. Whether ſhall I ſuffer (ſaith the ſoule): ſayes honour, if you doe thus, I am laid in the duſt; ſayes eaſe and profit, for my part

part, if you take this course I am utterly undone and lost: then saith the soule, if it bee thus I will not doe it, let all sinke & swimme: thus they doe not Gods will but their owne. But they that doe the will of God, let them enquire what his will is; let honor, ease, profit, world, and all say what it will, they will doe what the Lord will have: wee must not master conscience, (It was the speech of a wicked wretch, one of his companions being in horrour of conscience, hee bad him master it as hee did, for before that hee could never live quietly; but now hee was not at all troubled

troubled with it, mastering of conscience in English, is fearing of conscience) but that must master you and lead you to the performance of duty.

3. When this will of God is revealed, we must yeeld unto it without any quarrelling against it, or questioning of it; let the soule bee delivered up to the will of God. As *David* said, *Let my will be one with thine*: when the Lord calls, seeke my face, wee should echo, *thy Face Lord I seeke*: wee should bee *prepared for the Lord*, so to have our affections strike as the Lord sets them; then wee should doe his will a right, then

2. Tim. 2. 19.

would it bee in our hearts to doe the will of God, as *David* saith *Psal.* 40.

4. Wee should have a couragious constant resolution to goe on with that worke and in that way God hath revealed to us and hath laid open before us, so that the soule should say, not my will, but give mee an heart to doe thy will: thus we should have a constant resolution to goe on, not to doe it by fits and starts, but as the Apostle saith, fight the good fight of faith, and lay hold on eternall life; and except a man have this, he prayeth not this petition aright, but out of hypocrisie; it is his owne will,

will, hee ſeekes not the will of the Lord: now wee come to the ſecond thing: as wee ſhould doe the will of God our ſelves, ſo wee ſhould further others, wch appeares in 2. particulars.

1. We ſhould further others in diſcharge of duty.

2. We ſhould joine ſides with others in the performing of duty.

1. For the 1. *To further others*, that is a pregnant place *Heb.* 10. *provoke one another to love, and good works*, not only ſtand by & looke on others, but provoke & egge on, & ſtir up others to doe the will of the Lord. The Lord there commends the *Corinthians*, becauſe they gave 2. Cor. 9. 3.

good examples to their brethrē; It is good to have a stirring heart. Sathan sets on others to sinne; *a little leaven, leavens the whole lump*; a man useth not to be drunke alone, but to draw on others with him; If Sathan and his instruments bee so in evill, how much more ought we to doe the contrary good?

There is not a duty that more promotes Gods glory then this: wicked men as leaprous persons labor to infect others, so should wee bee forwards to help others; they provoke their fellow servants, and goe about reproving, exhorting one another: So should

a Christian set on every man, and spurre on others to doe the will of God.

2. Labour likewise to joine sides with them that doe Gods will; It was the practise of the *Scribes* and *Pharisees* to lay heavy loads and burdens upon others, but not stirre themselves; but we should lend our helping hand in the performance of duty; when a Cart is at a set, it is not enough to stand by and say, I would it were out, and yet never lend a helping hand, but joyne with others to help it out: and if one teame will not doe, put another to it.

So when another is not able to get out by reason

of temptation, then wee must joyne with him and pray & mourne with him. *Zach.* 8. 21. *Let us goe to the house of the Lord, and wee will goe also*: it is not enough to professe our selves Gods servants, but wee must pray and suffer also if need requires. It was *Davids* speech, *Psal.* 34. *Let us prayse the Lord together*, so if wee would doe Gods will, it is not sufficiēt to pray our selves, but wee must quicken others to pray and study together. It is not enough to wish that Gods will might bee done, and wee stand by, with our hands in our pockets, and doe not provoke on others, but lay

lay reproaches on them; what you pray? I tell you ſuch a heart is profeſſedly againſt the will of God: Theſe are ſchollers of the higheſt forme in Sathans ſchoole: if ever we deſire to effect Gods will, let us ſet our ſhoulders to the burden, and help others, all wee can: thus much for the third petition, Thy will bee done.

Give us this day our daily Bread. 4. Petition.

Wee come now to the other three petitions, and they concerne our ſelves; the firſt is, concerning the things of this life, and the other two concerning ſpirituall gifts; and it conſiſts partly in *Iuſtification*, part-

ly in *Sanctification.*

Q. But first, for the *order*, why doe wee beg for the things of this life before spirituall mercies, our bodily bread before our spirituall Bread?

A. Because in nature a man must have an outward being here before wee have a better: this life is the time of our trading; and after this life there is no grace to bee had; therefore wee must have this life before wee can live everlastingly with God hereafter; no man can get good by the meanes that doth not live; therefore though the other bee more necessary, yet a man except he have this

this, cannot have the other, that living here bodily, we may live ſpiritually hereafter: Now for the ſenſe of the words.

1. What is meant by *giving*.

2. What is meant by *Bread*, with al the circumſtances, *dayly* bread, and *our* daily *bread*.

For the firſt, the word giving implies 3. things.

1. That the Lord out of his goodneſſe and wiſe bounty, would provide what may bee profitable for us, and which we ſtand in need of; in a word, that hee would ſupply whatſoever we want.

2. That hee would preſerve thoſe good things

hee hath bestowed upon us, that hee would graciously continue our lot and portion unto us, *Psal.16. Thou maintainest my lot.* The Lord doth not onely give a patrimony to his children, but preserves and continues that which is needfull to them.

3. That the Lord would bee pleased to send in the sweet of his blessings and mercies hee hath beene pleased to bestow on us; the blessing of the Lord is the staffe of bread. It is not enough to have these blessings, for bread may choake us; the houses wee inhabite may fall upon our heads, if they be not blessed to us. The covetous

tous is as if hee had nothing, if the Lord let in but a ſecret curſe and veine of vengeance into his ſoule: a man may have many outward bleſſings, and yet have all the ſweetneſſe tooke off from them, that many times all that a man hath, may bee a torment unto him: the Lord can take off all the ſweet, therfore we pray and entreate that the Lord would give us the ſweet of them, that they may be comfortable to us, as they are in themſelves.

Q. What is meant by *bread?*

A. Under this word bread, are included all neceſſary helps and comforts

forts of this life, what ever concernes our *lives*, *good name* or *estate*, all things belonging to these, is *bread*.

Because *bread* is the staffe of life, most especially usefull for life: other things are necessary, but a man cannot be without this bread, therefore the Lord puts a part for the whole, it including, all blessings necessary for us.

Q. What kind of bread must it be?

A. Our bread, not that wee can procure or purchase; but the word *our*, implies, that these things may bee ours in way of right, betweene man and man, that wee may not have

have them by violence, not to have another mans riches and honours, but that wee have a right to the ſame by the ſweat of our owne browes; not to pluck it from them, but that it may bee ours by our *labour*, *meanes*, *patrimony*, *&c.*

Q. What is meant by *daily?*

A. The word in the originall ſignifies *ſubſtantiall bread*, and not barely ſo much food and cloathes as will keepe the life and ſoule together, and no more; but that wee may have to our lawfull delight, as one ſpake, ſo much as will keep even at the yeares end.

Q. Why *this day?*

A. It implies 3. things.

1. A daily need of succour that wee have from the Lord; we doe not say give us this month or this quarter, but give us *this day*, as who should say, wee stand in need of a daily succour from the Lord: the Lord would not have a Christian have too much, least he might be secure, as the rich man in the Gospell, *Soule take thine ease*; thou hast enough now: but the Lord would have us come for our breakfast, dinner and supper, and all from him.

2. It shewes that a man must bee content with his allowance, his desires should

ſhould not bee catching after future things; wee beg not for our monthly and quarterly bread, but *dayly bread*, enough for the preſent time.

3. It implies that wee muſt pray for this dayly bread, *every day* a man muſt be begging and craving of the Lord, this is the meaning of this day: gather then up all and, the ſumme returnes to thus much; wee in this petition beſeech the Lord that all good things that cõcerne life, good name or food, may bee ſupplied to us, that wee may have more then barely enough, not to wring from others, to bee content with the leaſt pittance,

pittance, and dayly and continually to begge for those things we want and stand in need of.

Q. What is the frame of the heart in the putting up of this petition?

A. It appeares in three things.

1. A painefulnesse with care in that course and calling which God calls him to, and sets him in.

2. An humble dependance on God.

3. A quiet contentednesse with that God allowes.

1. For the first, he must bee painefull; no man can say, *give mee this day my daily bread*, unlesse hee be painefull in his place; if wee

wee expect any thing any otherwise, its a mocking of God; wee must bee faithfull in our places, if wee expect any *honour*, *goods*, or *good name*. It was the Command God gave *Gen.* 3. *In the sweat of thy browes shalt thou eat thy bread all the dayes of thy life*; there is no allowance for idlenesse and carelesnesse, the Lord *sets Adam to till the ground*; so that if wee expect any thing necessary for us, we must take paines: for saith the Apostle, *hee that will not labour let him not eat*; the diligent hand makes rich.

Obj. But God makes rich you will say.

Arg. It is true, by a diligent

gent hand, a ſcholler muſt labour if hee will have learning: looke as it is with a man that hath promiſed another ſo much, and ſo much at ſuch a time, and ſuch a place, if hee will come for it; now if the man comes not for it, hee looſeth it; Even ſo it is here, the Lord promiſeth ſucceſſe to our labour, the Lord bleſſeth the plow-man by his plow, the trades-man by his trade, the ſcholler in his ſtudy; but except wee bee paine-full in our places, wee can expect nothing: the Lord gives us our daily bread, while we walke with him: ſo that a man hinders him-ſelfe more by idleneſſe than

than hee profits himſelfe by prayer, without *diligence.*

2. The ſoule muſt have a dependance on God, when it hath done what it can: a man ſhould be ſo painefull in the uſe of the meanes, as though they could doe all, and yet ſo depend upon God above the meanes, as though all outward meanes, could not doe any good without the Lord; wee muſt not catch it out of Gods hands but looke to God in the way hee hath chalked out before us, and then expect of him what wee want; It is the Lord, that gives a man ſubſtance; In vaine it is, to riſe earely in the morning

morning and to goe to bed late, and eat the bread of carefulnesse, except the Lord blesse all, all is in vaine.

Let us looke therefore unto him for all we stand in need of; It is the phrase of the wise man. *The blessing of the Lord makes rich*, it is not policie, craft and outward means that make rich, but the blessing of the Lord: from that expect all: though the plowman plow, though the gardner manure, cut and prune, yet nothing thrives unlesse the dew of heaven falls: so it is here in our courses, all our labours, paines, meanes and cost, though it bee much and great,

great, yet it wil not thrive unleſſe the Lord bleſſe; *The Spirit of the Lord moved on the waters, Geneſ. 2.* Let us therefore looke to his bleſſing upon all: a ſcholler may labour and take much paines, and yet ſhal never attaine his ends; either hee ſhall not have it at all, or if he have, it ſhall as *Vriahs letter* choak him at laſt; except we depend on God, all labour and paines is nothing.

3. There muſt bee a quiet contentednes, with what God beſtowes, and we receive, elſe we croſſe our ſelves: wee pray for bread, would wee then have what wee liſt? Wee doe not pray for dainties and

and costlinesse of apparel, but for bread that pittance the Lord shall be pleased to bestow upon us: now if nothing but dainties and curiosities will serve us, it is more than the word allowes, & then we can expect to bee bestowed upon us. If wee have meate and cloth, wee must not looke to the quantity so much, a month or a quarter, but goe to the Lord, and let him dispose of all, or else wee beg one thing and desire another.

The Lord will be content to give us bread, not pearles; not to cocker us, but to give us what wee stand in need of. That of *Agar, give mee not too much least*

leaſt I bee proud; nor too little, leaſt I put forth my hand to wickednes; but give me food convenient; ſhowes it is better to bee at Gods allowance then our owne: A child happily would have a coate foure or five yards long to tire him, and fire to burne him, but a father will not have it, for feare of harming him.

So wee would flow over, but our Father meaſures out our portions according to our need. It is with us as with dieted ſick men, they would have hot wines, and ſalt meats, and eat exceſſively, but the Phyſitian orders all their dyets; for if they ſhould have their fill, it would

would kill them, a full ſtomack would encreaſe the humour; ſo the Lord is a marvellous skilfull Phyſitian; wee have proud, hauty hearts, and would have dainties, and if wee ſhould have riches as wee would, God ſhould looſe his honour which now he hath by us beeing kept under hatches, therefore the Lord diets us: nothing would ſerve ſome, if the Lord ſhould not ſtint thē, but they would bee as proud and ſaucy as ever they could; therefore the Lord is compelled to diet them: thus wee ſhould be content with the leaſt pittance that the Lord ſees fit for us: and hee that is thus

thus the Lord will give him enough for his baite in this his pilgrimage; and ſo much for this petition.

And forgive us our treſpaſſes, &c.

This is the fift petition, touching the good of man, three concerning God, and three concerning us, this life and a better: the firſt wee have handled, and they that concerne our ſpirituall being follow. Wherein obſerve,

1. The *Order.*

2. The *Senſe* and meaning of the words.

3. The *frame of the heart* in putting up this petition.

1. The *order*, why it is thus placed, namely *Iustification* before *Sanctification*: the reason is, because *Sanctification* flowes from *Iustification*; Being justified, we are sanctified: first, wee are acquitted of our sinnes, whereof wee stand guilty before God, and then hee sanctifies us: first this, then the other; the other are the springs, & this the maine branch: wee beg for faith and other graces, but all are included in this.

2. As for the sence of the words, take notice.

1. Here is the petition, *Forgive us our trespasses.*

2. The reason, *as wee forgive others*, or, for even as

as we forgive others, that treſpaſſe againſt us, ſo Lord forgive thou our debts: this is the argument whereby we winne the favour of the Lord.

Q. What is meant by *debts*.

A. By *debts* are meant all ſinnes, all failings, whether of *omiſſion* or *commiſſion*: Now they are called *debts*, becauſe wee owe all kind of obedience to God, to love him above all, and our neighbour as our ſelves. Now theſe being the articles of agreement, the ſlighting & neglect of this ſame brings us into debt with God.

For firſt, we are bound to theſe: Secondly, by

breaking these wee deserve the punishment due to the breach of it: now when wee omit any thing we forfeit and are cast behind hand. Thirdly, wee are liable to the execution of the punishment due for the breach of this. Thus all sins are debts.

Q. What is it to *forgive?*

A. To forgive is this; wee beg that the Lord would bee pleased not to take advantage of us because of our debts; nor yet to proceed in the rigour of the Law to doe that it requires. Now our sinnes require wee should bee condemned and executed: a malefactor forfeiting

feiting his bond is caſt in his cauſe, throwne into priſon, and execution ſued out, for the ſatisfaction of his debt: Now wee beg of the Lord, that hee would not condemne us in the Court of conſcience, nor execute his Juſtice on us: this is to forgive, and this proceeds from mercy.

Q. But how can God doe this? will this ſtand with the Juſtice of God, not to bee ſatisfied for our facts; to pardon them without ſatisfaction for them?

A. No, but though the party doe not ſatisfy, yet if the ſurety doe, it is ſufficient; ſo though hee

forgive us, yet hee lookes for it at the sureties hand. As the Creditor doth not require the debt at the debtors hands, yet hee doth at his hands that is bound to make satisfaction for the same; so the Lord doth not require satisfaction of us, as hee might, to exact the utmost farthing; because thou sinnest thou shalt die: the Lord will not exact this of us, but he requires this satisfaction of the Lord Jesus. So that God the Father is satisfied though not by us, therein shewing mercy on my part, and Justice on Christs part: thus wee see what it is to forgive, that the Lord would

would not arreſt me, but the ſurety; that he would not exact of me, but take all of Chriſt.

For we forgive others.

This is made an argumẽt to prevaile with God: wee beſeech God to forgive us: becauſe wee forgive others: as who ſhould ſay, If we forgive others, forgive thou us; as though firſt we could not forgive others before God forgive us, hence the queſtion drawes on, namely,

Q. Whether is the ſoule able to forgive treſpaſſes to others, before the Lord forgive its treſpaſſes?

A. No, our forgiving others doth not goe before our owne forgive-

nesse; God must first forgive us before wee can forgive others, because it is a worke of grace to doe this as God requires, and it comes from a gracious disposition of soule which God must put in us before wee can doe it, for sanctification followes Justification. Now to forgive trespasses is a worke of obedience, flowing frō sanctification, which sanctification followes Justification; as a man should say, a tree brings forth fruit from the sappe in the roote.

2. But this is used as a *cause*: we forgive others, *therefore* forgive thou us, it seemes.

A.

A. No, it is a fruit and effect to make way for this conveiance and assurance: it makes us not to bee just, but declares us to be just: every reason propounded by the word, because it doth not imply a cause; as I proove fire to bee fire thus: that which burnes is fire, but that burnes, therfore it is fire: now burning is not the cause of fire, but an effect of it; for first there must bee fire before it can burne: so it is a tree because it beares apples: now apples are not the cause of the tree, but the tree of the fruit.

Q. What is it to forgive the trespasses of our fellow brethren, and how

farre may wee doe it?

A. In the trespasse of a brother three things are considerable.

1. The *sinne* it selfe.

2. The *guilt* of that sin.

3. The *punishment* due to that sinne.

1. Concerning the sin and guilt, wee must know two things, wherein is the answer.

1. We must know, that to forgive properly wee cannot, it cannot be done by us, for who can forgive sinnes but God onely? it is one of Gods prerogatives to forgive sinnes, and no creature can doe the same.

2. As the *guilt* hath a respect to God, so it hath

a reſpect to us; for as he is injured, ſo are we; when a man ſteales, it is not onely a wrong to the Law of God, but alſo a wrong to mee: ſo farre as the ſinne doth reſpect God, he pardoneth it, and as it concernes mee, I forgive him; and this is done when the heart is as willingly content to doe all good to a brother, as though hee had never ſinned againſt him: wee ſay wee forgive him, but wee will not forget him: this is not to forgive, but when betweene him and mee there is nothing to ſtop the doing of good, this is true forgiving.

2. Whether is a man bound

bound to forgive *punishment* to another, as when one hath stollen any thing from us, should wee not follow the law on him? how farre must a man goe in this case in taking punishment on such an one offending?

A. A man may, nay it may bee so, that a man is bound not to forgive it, but to punish it; and a man should sinne deeply in the neglect of it. If a man hath murthered another, a man is bound to follow the law on him, and to give him the punishment due to the fact.

Q. How farre may a man goe in this case?

A. It appeares in these particulars. 1.

1. When all things considered a man sees it may doe good, then hee is bound to give punishment: when there is nothing but a bridewell will doe a servant good, give it him; when a child is stubborne, give him correction and spare him not; It is as good as his meate: If a wretch belch out his malice, if a man can reforme him by punishment, give it him, who knowes but it may be the best Physicke that hee ever had? and to let him goe unpunished in such a case makes a man guilty of his sinne, because he might have reformed him by this meanes.

2. If this bee a way and meanes

meanes to bind a mans hand, and to hinder him from the practise of some sinne; if a man have a suite of law against him, hee is bound to cast him into prison, for that keeps him from sinning deepely. It is a worke of mercy to take a knife from a mad man; so GOD put an opportunity into a mans hands, hee is bound to take the Law, and it is mercy to him thus to doe.

3. When a man cannot otherwise maintaine his owne honour, life or some other particular good, for the taking off his owne wrong, a man is bound in Justice so to doe; as thus, if one should raise a false report

report upon a man, it is not a worke of Tyranny, but a worke of mercy; hee ought to right his owne wrong by punishment, when it cannot be otherwise maintained: we are bound to take this course, for why? mine owne honour, life, and estate is to bee preferred before others.

4. When this course being Just, will maintaine the goodnesse of a mans profession and Gods glory, this should bee done; when a mans profession lyes at the stake, a man is bound to be meale mouthed, but to mak those blackmouthed wretches known to others, that they may not

not dare to bring a scandall upon the glorious gospell of Christ, nor on the professours thereof: thus a man must doe, and yet forgive a man for all this, if his good or mine, or the profession of the Gospell may be furthered thereby: and thus farre a man may goe in these cases and the like.

Q. Now wee come to the force of the argument: how is this an argument to prevaile with God to *forgive us*, because *we forgive others*, where lies the force of the argument, what vertue is there in this?

A. It lies in three particulars, this being a speciall

ciall meanes to obteine mercy; *Lord I forgive others*, therfore *forgive thou mee.*

1. All the mercy I have is not first in my selfe, it is but a river and spring coming from the sea; but mercy is first in thy selfe, O Lord, the fountaine and sea of mercy is in thee; Now Lord if I have but some bowells of mercy and some drops of that Ocean of thy mercy, and yet can forgive others, much more then thou the fountaine of mercy canst forgive me.

The servants you know, fel out, and the one pulled the other by the throat, saying, *pay me that thou owest me,*

me; now when the master heard of it, he said, *o thou wretch, dost thou deale thus with him, when I dealt so favourably with thee?* if a sinner must forgive his brother 77. times, how much more the God of mercy? if hee that had but some mercy received from the fountaine, how much more the Lord the fountaine?

2. As wee have it not from our selves, but from God; so also that we have is mixt with a great deale of spleene; though some compassion, yet mingled with a great deale of envy; though some mercy, yet mingled with a great deale of cruelty: there is

a

a great deale of darkenes with this little ſtar-light: but the Lord hath all love without any hatred, all mercy without any cruelty, there is no hinderance in the Lord to hinder him: Now the ſoule ſaith, Lord, if I that have a great deale of malice can forgive my brethren, then how much more thou that haſt all mercy and no ſpleene wilt forgive, if men humble their ſoules before thee?

3. That mercy that is in us, is but little; but it is infinit in the Lord: what we can doe is but the firſt fruit, a drop, a graine, a muſtard ſeed, but abundant in the Lord: the ſoule ſaith,

saith, Lord thou art boundlesse and bottomlesse in mercy, how much more wilt thou forgive? true, Lord, the talents & debts whereby wee are engaged unto thee are many, & great; but yet if wee poore creatures that have but from the fountaine, & that wee have is mingled with a great deale of malice, and that but a drop, and yet can forgive, how much more thou that hast all first from thy selfe, and purely without all mixture of envy, and in an infinite abundance, how much more canst thou forgive whom thou wilt? therfore Lord forgive us, for we forgive others.

2.

Q. How ought the ſoule to bee framed in the putting up of this petition?

A. It appeares in foure particulars.

1. The ſoule muſt ſee and acknowledge it ſelfe guilty of thoſe ſinnes that appeare in his life: wee muſt ſee our ſelves ſtand in need of forgiveneſſe; now wee cannot doe this till we ſee our ſelves faulty; he that owes nothing, what need hee crave forgiveneſſe? ſo *forgiveneſſe of ſinnes* implies, that we are guilty thereof, and liable to the puniſhment due to ſinne.

They that confeſſe ſin and forſake it, ſhall find mercy. *Prov.* 28. 14. firſt find

find thy sinnes, then find
1. Cor. 11. Gods mercy. *If we would judge our selves, we should not bee judged*: hee that would have God forgive him, must not forgive himselfe; as a malefactor that stickes to his owne innocency, and will not acknowledge any guilt, in vaine hee desires to bee forgiven, so a sinner is a malefactor before Gods tribunall: now if hee will not confesse, he shal never find mercy at the hand of the Lord.

2. Wee must labour to have the heart see its own inability to satisfy for sin, or to beare Gods Indictment hee shall passe upon the soule that is guilty: the soule

ſoule acknowledgeth it ſelfe unable to anſwer one of a thouſand. *Behold* (ſaith the Pſalmiſt) *Lord if thou ſhouldſt enter into Iudgement, who were able to abide it? but there is mercy with thee, that thou maiſt be feared.* We are banquerouts, wee cannot anſwer the debt, nor beare the ſuite: if the debtor bee able to anſwer the debt, or pay the money, hee cares for no kindneſſe.

The ſinner is the debtor, and if I can ſatisfie Gods Juſtice, what need I care? if I can abide it, what need I crave favor? but when it comes to this, *who can abide it?* then it is the LORD muſt pardon what

what ever is amisse; where ever the sinner goes, hee cannot avoid the suite, he needs no pursevant to follow him: conscience is arresting, and the Divell accusing, therefore hee fals downe and cries mercy, mercy to pardon the suite; the soule is not able to beare the suite, the Church complaines of it, behold our righteousnesse is as a menstruous cloth, and they *Ezech.* 36. 31. judge themselves worthy to bee condemned: now in that I say forgive, I say I cannot satisfy for my sinne.

3. Wee should seeke to God and his grace, for what we need; we should acknow-

knowledge it his free mercy; when the ſoule ſees there is mercy in God for him, then it is fitted to pray for this petition. For ſhould I conceave God were ſevere, though I renounced my ſinne, yet I could not ſeeke him: God is not extreame and rigorous, but hee hath mercy in ſtore for them that ſeek him in truth and ſincerity, therefore wee ſhould apprehend two things.

1. That God deſires not to deale rigorouſly, wee ſhould perſwade our harts that God is deſirous to welcome our prayers. The Lord is ſaid to bee *abundant in goodnes and mercy*; Ex. 34. the Lord is ready to ſuc-

cour our infirmities. If we abound in misery, the Lord will abound in mercy: the phrase is, multiplying mercy, therefore the Apostle calls him, the Father of mercy and the God of all consolation: wee have new vexations, he hath new compassions, nay, God hath more good then we can desire, hee performes more then promiseth, hee is abundant in truth above all that hee hath revealed himselfe to bee in his word, *Isay* 55. 7. Our God is mercifull and abundant in forgivenesse, hee multiplies pardons', hee hath pardons in store, mercie to pardon any

poore

poore ſoule, But ſaith the ſoule, what? my ſinnes committed and continued in? Marke what he adds, his thoughts of mercy are larger in giving then ours in craving. *Eph.* 2. hee is able to doe above what wee can aske or thinke.

It was but cold comfort *Iſaac* gave to *Eſau*, he had but *one bleſſing*: ſo if GODS mercies ſhould come to an end, it were but poore comfort: when the ſoule ſhould ſay Lord give mee, and the Lord ſhould ſay all is drawne dry; but there is enough in God to doe us good: what availes it though a father have a tender and a good heart

to his child, if hee hath not to give it what it askes or stands in need of? but our heavenly father abounds in goodnesse.

2. God as hee hath abundance of good, so hee is free and ready to bestow it. *Isay* 55. 1. *Ho*, every one that thirsteth, let him buy milke and hony without money or price: wee would bee content to have wine, but wee have no money to buy it, therefore God adds, though you bee not able to pay for it, yet take it. *Mich.* 7. 18. Who is a God like our God, who pardons sins, because mercy pleaseth him? the pardoning of our sinnes is like the overthrow-

verthrowing of Pharaoh in the ſea: God doth it not ſo much, becauſe wee pleaſe him, but becauſe his mercy pleaſeth him, he doth it freely.

4. Wee muſt bee content to waite for this mercy wee ſtand in need of: wee muſt waite for it and be confidently perſwaded of it, elſe wee croſſe the tenure of forgivenes, *Heb.* 11. God gives mercy to none but thoſe that waite for it: in that we aske pardon, wee are reſolved to waite for it, (for ſo much is implied) a pardon in law is not authenticall untill it bee ſealed. So God ſaith he, will pardon us: but this is not authenticall

untill wee have set to our seale; hee saith, hee will give freely, wee say, wee wil waite constantly. *Psal.* 37. 5. Commit thy waies to God, and hee will care for thee: hee that thus begs forgiveneſſe shall undoubtedly obtaine it at the hand of the Lord.

6. Petition. *And lead us not into temptation.*

This consists of *sanctification* both begun here and ended in *glorification*, sanctification frees from the power of sinne, glorification frees from the presence of sinne.

1. For the *order*, sanctification flowes from Justification; when sinne is pardoned we have the spirit

rit of Christ which conveyes all to us: we are first justified, then sanctified.

2. For the *sence* of the words, here are 2. things:

1. What wee desire God should not doe, *lead us not into temptation.*

2. What he should doe, *deliver us from evill.*

Q. What is meant by temptation?

A. A triall or assault whereby a mans strength is tried; now they are double.

1. Deliverance into evill.

2. A proofe of the soundnesse of grace: the first is especially intended, all the assaults of the soule by sinne, Sathan or

the world whereby either our faith maybe ſhaken or we withdrawn from God to evill: ſometimes there are good temptations of proving or expreſſing our grace; theſe in ſome ſence may have place in this petition: God tries us on this manner, and wee pray him that hee would not try us more then wee are able to beare.

Q. What is it to bee *led into temptation?*

A. 1. When temptations purſue us.

2. When they doe foile us aſſaulting of us.

3. When temptation doth totally vanquiſh us.

Now wee pray in this petition, that *temptations* may

may not purſue us, or purſuing us, that they may not foile us, and though wee bee foiled by them, yet that wee may recover our ſelves; we deſire that corruptions would not beſiege us, or if they doe, yet not conquer, but that we may recover our ſelves after we are overcome.

Q. Can God lead into temptation?

A. The Apoſtle explaines it *Iam.* 1. 13. *God cannot tempt to evill*, hee that is goodneſſe it ſelfe cannot provoke a man to ſinne: the Lord doth not put malice into any mans heart, God cannot bee properly the cauſe of drawing any man to wic-

kednesse. There are tryals of proofe indeed: the Lord may try *his*, as hee did *Abraham*. *Gen.* 22. 1. A man doth not hurt his armour if it be good when as hee prooves it: so God intends no evill to a man when as hee thus deales with him.

Q. In what manner doth God lead us into temptation.

A. Hee doth it three wayes.

1. When the Lord withdrawes not those nets that are laid for us: when GOD removes not our stumbling blocks: nay, God may put an object of temptatiō before us. Thus a master may lay a baite for

for his ſervant by putting money in a corner; now it is lawfull thus, for a man to leave his money to diſcerne whether his ſervant be faithfull or no; he deſires not that he ſhould ſteale, but that he may try his fidelity. So God juſtly permitteth occaſions.

There muſt be *hereſies* for the *triall* of Gods ſervants. They that pitch their net firſt, let it fall, and then take it up, this is to raine ſnares. The favour of God accidentally is but a baite to a wicked man, his proſperity is his ruine; it is juſt with God to deale ſo, becauſe wicked men deſire it: So *Iudas* would faine have gotten

gotten something by the ointment; it is just with God to suffer the Pharisees to give him 30. pence and ruine too. Now his mind is pleased, hee hath 30d. and damnation too.

2. As God suffers *occasions*, so hee lets sinne and Sathan loose; a mans hart would faine bee hankering, and God gives him up to his hearts lusts saying: *take him sinne and Sathan, let him have field roome.* 1 *King.* 22. 22. *Ahab* would faine goe to warre, it was a thing not allowed, but hee desired it; therefore God sends the Divell: God askes who will prevaile over *Ahab*? the Divell saith, *I will*

will goe: then God ſaith, *goe and doe it.*

Abimelech and the men of *Sichem* did very ill; then God ſent an evill ſpirit, that is, hee let looſe the ſpirit of contention, and they deſtroyed him, and hee laboured to deſtroy them, ſo God. *Rom.* 1. is ſaid to give them up, when they departed from the government of the truth: no, ſaith God, will you not be ruled by holines? then take *uncleaneneſſe*: many a man that hath a wrathfull diſpoſition, take him envy ſaith God, let him bring blood on others, and ſo ruine to himſelfe: thus God tooke away Jud. 9. 23.

way his ſpirit from *Saul*, and gave him up to ſinfull diſtempers; of all plagues there is none that is like this.

3. God leaves a man to himſelfe, and lendes him not the aſſiſtance of his grace, but ſuffers him and Sathan to grapple together.

2 Chron. 32. 31. Thus he dealt with *Hezechiah*; who becauſe he had a leaſe of his life, begā to bee proud: now God left him to himſelfe, to ſee what was in him; hee thought himſelfe a brave man, therfore God leaves him; as a father lets a child goe when hee will not be held, ſo ſaith God, ſee what thou canſt doe, try

try thine owne ſtrength.

But deliver us from evill.

Hence obſerve, that though God would doe nothing againſt us, yet we are not able to deliver our ſelves from our corrupt heart.

Q. What is meant by *evill?*

A. Not ſo much trouble or puniſhment, as *ſin*; in it are three things.

1. The breach of the Law.

2. The guilt that a man gets by this breach, and ſo is liable to this puniſhment.

3. The vigour of ſinne, which rules over the ſoule; the two former, wee

wee pray againſt, in the fifth *petition*; becauſe we ſtand guilty of the breach of the Law. Therefore wee pray that hee would not *enter into judgement with us*: wee pray *now* againſt the *power* of ſin, and that is in three particulars.

1. *Sinne* would be a comander over the ſoule; it is the King, Sathan is the Jaylour; it hath a Kingly ſoveraigne authority and would rule over him: ſin is often compared to a King, his ſervants are his obeyers; ſinne is a maſter, (at leaſt it would bee) it is ſo in every naturall ſoule, and it would bee ſo in the godly: *the law of life*, ſaith the

the Apoſtle, *hath freed mee from the law of death.* *Rom.* 8. 2. ſinne gives parliament lawes and edicts to the ſoule; and as the *Centurion* bad one ſervant goe and hee went, and another come and hee came, ſo doth ſinne ſay, *pride* it is my pleaſure you ſhould bee proud, therefore I would have you imperiall and ſnappiſh: ſayes *anger*, I would have you ſplenetick and rage; ſayes the ſoule, then I will, it ſhall be done: thus ſinne ſets up it ſelfe as ſupreame in the ſoule: hence a proud heart ſaith, I will doe that I liſt, ſay God what hee will; tell not mee of lawes, it is my mind. Thus your proud

proud heart sets you lawes and you yeeld to them. Now wee pray here that how soever sin bee in the soule, yet that God would snib it, that it may bee an underling, and daily bee subdued in us.

2. As sinne desires to set up a masterlike rule, and a supreame, soveraigne Lord-like dominion, so sinne carries the soule and sometimes separates it frō God; whereas the command of God should be a guide to us and take place in our hearts, this authority takes up armes, resists, and stands in defiance against the rule of the spirit; hence came these phrases, *they forsooke God,*

God, and turned their backs to his Commands.

What saith pride, shall I be a slave, that the world should awe mee, and snub me? I will never yeeld it while I live, I will dye first: this is a Divell that drawes you from God and will carry you to hell, *Rom.* 7. 23. That is the meaning of this place, sin carries a man captive; when the soule sees it selfe so ruled by him, a gratious hart would teare it selfe off if it could; but a naturall man is a slave to sinne, and dares not affect any good in another nor labour for it himselfe.

3. Sinne leaves a kind of blemish and staine upon the

the soule; after the Commission of it there is a kind of jarring to the heart and of running wrong in the soule. *Peter* after his deniall of Christ was averted from Christ; so a man after sinne shall find himselfe so dull to any good and prone to any evil; this is the staine of sin: when a mans arme is put out of joint, besides the fall there is a bruise, so after a man hath broken the commandements of the Lord, the law unjoints him, hee is more awke to any good then ever, *Gal. 6.* If any man be unjointed by sin, so that of the Romans, wound their owne soules, this sin doth. Now these we

wee pray against, partly against the power of sin, partly against the authority of sinne, partly against the staine of sinne.

But deliver us from evill.

To *deliver from evill* implies three things.

1. Wee pray that the Lord would prevēt those occasions and stragglings of sinne that trouble us; wee pray that hee would take off these distempers, whereby sinne would lay siege against the soule, that hee would remove those things that would remoove us from him. This wisdome promiseth. *Prov. 6. 21. That shee will walke with them, that walke with her; shee will keep them*

them from the way of the wicked woman: ſinne is like an harlot, therefore the Lord is pleaſed to expreſſe it after that manner.

Now it is the mercy of God that hee will turne our eyes from beholding of vanity, that there may not bee violence of ſinne aſſaulting us, now wee pray therefore that wee may not come into the battaile, if it be poſſible: and that ſin may not come in againſt us.

2. That the Lord would aſſiſt us in the temptation that the temptation may not prevaile. It is a mercy not to bee tempted; but if wee muſt needs bee, it is

is a great mercy not to be overcome by temptation; if he will not wholly prevent us by his grace, yet to assist us gratiously in it: It is mercy not to bee assaulted, and though assaulted yet assisted.

Now this assistance of God is twofold; either extraordinary, or mediate, by the meanes: wee speake not so much of the first, though that be true, but wee crave both at the hand of the Lord.

1. Sometimes we crave for the extraordinary help and assistance of the Lord, to assist us even above meanes & in the meanes: wee know the Lord in the time of Queene *Mary* did help

help wonderfully; their temptations were grievous, and afflictions great, yet the Lord did help them extraordinarily, hee did let in abundance of sweetnesse: but wee passe this, and come to the other.

2. Wee pray especially for such meanes as may help us, and that appeares in foure particulars.

1. That the Lord would discover the enemy before hee come, that hee would make knowne unto us the engins, wiles and depths of Sathan, and the subtilty of our owne corrupt hearts, which are ready on every hand to surprize us. For to be surprized

zed before wee are aware is great danger. Therfore wee pray that the Lord would give us the ſpirit of *Revelation*, that wee may take notice of the engines of Sathan, and that hee may be diſcovered to us. The diſcovery (wee know) of an evill is a meanes to prevent it, & not foreſeeing miſery, we cannot prevent it; he that ſees not an evill before it comes will be overthrown by it when it comes: Many a man periſheth by pride & knowes not what hurts him; this corruption blowes up the ſoule. This the Lord promiſed, *Iſay* 30. 21. Thou ſhalt heare a word behind thee

saying this is the way; that GOD may keep a man from sinne hee sends the Spirit of Christ to say, this is the way, walke in it. The text saith, 2 *Cor.* 2. there speaking of the incestuous man, wee are not ignorant of the methods of Sathan: so we pray the Lord that hee would discover the methods of Sathan to us. *Matt.* 26. When the great skirmish was to come, our Saviour forewarned *Peter* & said, I wil smite the shepheard, &c. And saith, watch and pray; for the houre is come: hee gives him the warning peece: wee pray thē that God would make knowne to us the engines of

of sinne and Sathan before they come. Wee know it is a great help in warre to know the quarters & orders of enemies, that so a man may order his according thereunto. So wee must know where the Divell and our corruptions lye quartered, & know what be the haunts of our wretched harts, & so order the helps God hath put into our hands for the resisting of them.

2. That the Lord as it were, would entrench about us, if wee bee not foretold of the enemies; that if wee should not see sinne to prevent it, yet that God would lay some heavy impediment upon us,

and build some trench about us, that wee may not commit those evills wee are tempted unto; that though hee doth not reveale the policy of Sathan, yet that hee would lay some snares that wee may not commit that sin wch otherwise wee would doe: and this is a marvellous mercy, *Gen.* 20. 7. *Abimelech* tooke *Sarah* and thought she had been *Abrahams* sister, as hee himselfe told him; and no question hee had a purpose to take her to be his wife, but the Lord laid an impediment, the LORD kept *Abimelech* from *Sarah*; hee tooke off the edge of his desire and said

a

a barre betweene them.

*Hos.*2.6.7. The Church was running after her abominations: now how did the Lord prevent her? The text saith, *I will hedge thy wayes with thornes, and build a wall about thee*: the lovers were corruptions, and the following of them was the eager pursuite of thē. Now God hedges the wayes with thornes, that is, hee layes afflictions on her, that she had no liberty to sinne, so that shee hath enough to doe, to mind her owne miseries: sometimes a man is addicted to base company, and then the Lord layes sicknesse upon him to prison him and keep him from

that sinne, this is Mercy.

3. The Lord puts armour and weapons on them, to fight against their enemies that are opposite to his grace and children. *Ephe.* 6. from the 10. to the 18. bee yee strengthned in all might putting on all spirituall abilities, to bee strengthned in every good worke: God saith, hee covers the head of his. 1. *Pet.* 15. God keepes them by the power of his grace: God gives his the whole armour, the sword of faith, the brest plate of righteousnes to quench the firy darts of Sathan, and to resist him.

4. God gives a dominion

nion over and a conqueſt of all our enemies, and over all our victorious corruptions: hee gives a happy iſſue and ſucceſſe with the fight, hee gives iſſues with the victory, *Rev.* 1.6. *hee hath made us Kings*, that is, hee hath given us a *Kingly authority* over all our corruptions. So *Rom.* 6. *ſinne ſhall not have dominion over you: and Pſal.* 119. 133. *Let no iniquity have dominion over mee*: thus the Lord aſſiſts his in trouble.

3. As wee pray that the Lord would prevent the occaſions of evill, and if they come to aſſiſt us in them: So laſtly, if we bee *foyled* and brought under

by the temptations of Sathan and our owne corruption, that the Lord would reſcue us from thē, that have had too much power over us, and too too much prevailed againſt us. This wee know was the requeſt and deſire of the Prophet *David*. *Pſal. 39. O ſpare me, that I may recover ſtrength, before I goe away hence and bee no more ſeene*: as who ſhould ſay, my baſe luſts are too ſtrong for mee; Theſe hands were ſtout, but now feeble, therefore good Lord give mee that former ſtrength: his ſins were as ſickeneſſe, therefore hee ſaith, I knew the time when I had a broken heart

heart for my transgression, but now a hardned; therefore O Lord, spare mee a little while before I goe hence and be no more seene, that I may recover my former zeale and strength againe. *The law of the spirit of life in Christ, hath made mee free from the Law of sin and death*, saith *Paul*. Sinne makes Lawes, but we entreate the Lord that hee would prevent corruption, that he would assist us in temptations ordinarily and extraordinarily, that hee would discover the enemy before hee come, that hee would entrench about us, vouchsafe us armour and weapons to resist, & give us dominion

Rom. 8.2.

over our enemies, and if we bee overcome, that he would rescue and recover us out of them all: this is the summe of this petitiō.

Now wee come to the frame of heart that wee should bring before God, that so wee may bee fit to receive the good wee sue for, from his hands.

Q. First, wherein doth this appeare?

A. The frame of heart and disposition of soule that best beseemes us in the putting up of this petition appeares principally in foure things.

1. When wee truly desire that the Lord would not let us bee drawne a- [illegible] lead into temp- [illegible]

tation, we must labour to auoid all such occasions as may be too strong for us, or prevaile over us. In vaine wee desire to be delivered from evill, when wee rush into evill; as if a man should take pitch into his hands and desire not to bee defiled, or put fire into his bosome and pray not to be burnt; this is a slighting of Gods mercy and provoking of him to wrath, rather then a begging of favour.

Wee would count it a madnes for a man to cast himselfe into the sea, and then desire to bee saved; to make our selves sicke, that God may make us whole againe; it is nothing

else

else but (as wee may say so) to make God worke: thus to run into evill and then to pray the Lord, hee would deliver us from evill, it is a provoking & mocking of the Lord: the wise mans rule is here memorable, *Prov.* 23. 2. & 3. If a man bee given to his appetite, *Let him put a knife to his throate*; if thou lovest the wine, looke not upon it: if a man be given to his appetite, it is in vaine to pray against it; & yet eate, but *put thy knife to thy throate*, abstaine therefrom: please not thy appetite.

Psal. 90. The *promise* and the *providence* of God goe together, hee will succour

cour and relieve us, but it must bee in the way of his providence: hee that goes out of the way, and craves Gods assistance, shall never have it, but hales on evill to himselfe. *Matth.* 18. Our Saviour speaking of offences, saith, *If thy hand cause thee to offend, cut it off, and if thy eye cause thee to offend plucke it out*, that is, were thy sinnes as deare to thee as thy right hand in regard of profit, or thy right eye in regard of pleasure, cut them off, pluck them out, fling them away rather then bee foiled by them. In vaine wee crave the assistance of the Lord, and in the meane time lay blocks

blocks before us, It is meere presumption.

No marvell then if many times the Lord leaves a man, because hee strives not after that hee prayes for. It is enough to cause the Lord to curse us, when wee doe not avoid the occasions of evill; hee that will not fall into the pit, let him not come neere the brinke of it; hee that will not be snared by evil, let him shunne, and avoid all the occasions of evill.

2. If wee bee weake of our selves and cannot prevent the occasions of evil, yet bee carefull to seeke all such meanes as may be succourable and holpefull to us; if wee cannot help

out

out, theſe wil ſurprize us. Let us ſeeke the meanes to ſuccour us in our need: the ſicke man that craves ſuccour of the Lord muſt uſe the meanes the Lord hath appointed; happily thou findeſt temptations preſſing on in thy calling, thou canſt not avoid it: the more the occaſions are, the more ſeeke for meanes that may fortifie thee; hee that will bee healed let him ſeeke the Phyſician; hee that is out of the way and would bee ſet in the right way, let him enquire it out, and not ſit ſtill and ſay, Lord have mercy upon mee, but ſeeke.

It was that which *Ioſhua* did

Jos. 7. did; *he called*, yet the Lord did not help him, but said, *Why dost thou so? Israel hath sinned, looke out the execrable thing.* Israel hath sinned, looke to that; It is in vaine to pray that the enemy may not prevaile, if wee labour not to roote him out of the Camp; doe that throughly, and then the overthrow of thine enemies will be easy to thee.

3. When we have found the meanes, labour to bee content to bee ordered by all the meanes and helps that God hath been pleased to ordaine for our good. It is a madnesse to crave as *Balaam*, *Oh that I might dye*, &c. and yet see

ſee the way, and will not walke in it. *Ier.* 42. They ſaid to the Prophet, enquire at the word of the Lord, and what ever hee commandeth we wil do; but when they heard and knew it, they would not obey the ſame.

In vaine it is to crave the pardon of ſinne, when we looke not to the promiſe; to deſire ſinne to bee ſubdued, & yet cannot abide the meanes that ſhould doe it. When a man ſaith, I will not be counſelled, but will have my proud heart and will walke in mine owne wayes, how can ſuch a one ſay, deliver me from this proud heart, when he wil not let counſell

sell take place? when a man is in horror of heart, when conscience flyes in his face, it is in vaine to whine then, and yet wilt not thou bee ruled by the word of God, but doe as vaine as ever, as loose as ever, as idle as ever: thou beggest one thing & dost practise another thing, & so long let us never put up this petition.

4. We must rely on the Lord for a blessing on all, a successe in all, so use the meanes as if there were no promise to help and yet so depend upon God for all, as if the meanes could doe nothing, observe all thy occasions, & say counsell and advice is good,

good, but the Lord muſt ſet them on; man lives not by bread onely, but by the bleſſing of God in the meanes; goe to the ſpirit of the Lord, and ſee there a greater power then in all meanes; *If thou canſt ſee mee taken up, then ſhalt thou have my ſpirit doubled upon thee.* 2 Kings 2. If thou ſeeſt the God that takes mee up, then hee wil give thee his Spirit; looke to God above all meanes, and hee that is thus diſpoſed, that man prayes aright to bee delivered.

For thine is the Kingdome.

We have done with the ſix petitions, three concerning God his name, Kingdome, will, three con-

concerning our selves, cõcerning things of this life, of a better, Justification, Sanctification: wee come now to the conclusion, and in it consider two things.

1. The thanksgiving.

2. The conclusion of faith in the word *Amen*. In the thanksgiving is included both a reason of the petition, as also a forme of thanksgiving, as who should say, wee doe not presume wee can doe any thing, but that thou wouldest work in us what thou requirest of us, for thine is the Kingdome. It is not in our power to doe what wee should or what thou requirest, but the Kingdome is thine, all comes

comes from thee O Lord, and let all the glory of all bee returned to thee againe: doe wee hallow thy name and pray for thy Kingdome to come and thy will to be done: why it is thou Lord that must give the power; we beg all from him, and it is included in the word, for we have no power to doe any thing: so that this is the ground whereby wee beg all from him, and returne all to him.

Q. What is here ment by Kingdome?

A. 1. The word Kingdome discovers all the right & authority of God to give all things we want: thou Lord hast the disposing

sing of all things we have, no authoritie or propriety that is in us, thine is the Kingdome, thou hast all power to doe what thou wilt. The master doth what hee will in his family, and the King rules in his realme, so doth the Lord rule in the heart of his.

2. The Lord hath not onely authority to doe what he will, but full and aboundant sufficiency to dispose of all according to his will and pleasure, Kings may want power to doe what they would, and the sonnes of *Zerviah* may bee too strong for *David*; but as the Lord hath title to al, so his arme is

is large enough, his ability ſufficient enough to doe all; ſo that the ſoule ſaith, Lord thou haſt power enough to doe all, thou haſt right to al, and ſufficiency to doe all. There is much infirmity in us, but none at all in thee.

And the Glory.

The glory of a thing we know appeares in two things.

1. In the excellency of it.

2. In the beauty and ſplendour of its excellency: this ſets forth the glory of things, as who ſhould ſay, if any beauty, excellency or glory bee in the creature, it is thine O Lord, for thine is the

King-

Kingdome, the power, and the glory.

Thine.

Q. What doth this word (thine) imply?

A. It implies three particulars.

1. That all authority, sufficiency and excellency is first in God, all is his possession and propriety; any thing we have or enjoy, is but what wee have of him, it is but a glimpse and reflexion of the glory of God, it is all first in God, and he leases it out: God is the roote of all our being and wel-being.

2. As all power and sufficiēcie is in him originally, so all comes from him; whatsoever is in the creature

ure comes from God, all are but tenants and Leſſees of that they have from the Lord, who is the great poſſeſſor of heaven and earth.

3. It implyes that wee ſhould acknowledge all belonging to him, give every man his due, whoſe is this *honour* and *power*; the *Lords*, let him have it then, and this is to put off all ability, and ſufficiency from our ſelves, and to acknowledge all to come from *him*: As though the ſoule ſhould ſay; Is there any thing in me Lord, it is becauſe thou giveſt it. Thou giveſt us hearts to pray, and it is *thou* that heareſt us when we pray.

It is all free mercy, all abilities are from thee; therefore, Lord take all the glory, for all is thine; Thus the soule disclaimes it selfe.

For ever and ever, &c.

That is, *everlasting power* is in thee, which differs from all other power, all mans power is from God, but the kingdome of God, his power, and glory, is *for ever and ever*; We cannot pray *alwayes*, our abilities fayl, and our hearts faint, but thy power endures *for ever:* the good things of this life, meate, drinke, cloth, &c. sometimes are gone, but yet thy power endures, *for ever* to succour us. When

our

our abilities fayle, yet there is eternall power in *thee* to renew them.

Amen.

The word *Amen*, implyes three things.

1. The terme of asseveration, and it discovers the *truth* of a thing.

2. A wish, Oh (saith the soule) that it might be!

3. The voyce of a confident faith. It is so, it is done Lord. All these three are implyed, but this last here mainely intended. These things wee have prayed for, beleeving according to thy will that they are verily done. As also there is a secret looking after the Petition whē it is put up, the soule pur-

ſues his prayers; now ſaith the ſoule, they ſpeed; now the Lord grants my Petitions. As a man that ſhoots an arrow, he lookes after it; So the ſoule ſaith, Oh that the Lord would ſpeed it. So when the petitions are ſent to Heaven the heart followes the blow, and lookes after them; it ſends his *Amen*, Oh that it might be ſo! and then faith ſaith, It is done undoubtedly, as true as the Lord is faithfull, it muſt needs be done. The word [*Amen*] ſtrikes the match thorow. The ſoule wiſheth, Oh that it might be done! ſaith Faith, it is done already. Prayer is as the key; when a man wants

Q. By what rule must every one be judged?

A. By the *Law*, not by the *Gospel*, because all men have the *Law* given them, *Rom.* 1.24. *the Law is engraven in our hearts*, that wee may be without excuse; but every one hath not heard the *Gospel*; many Nations and people have not heard of Christ, therefore they can make their plea, when God shal say, Why did you not beleeve in Christ and the Gospel? Why Lord, say they, we never heard of Christ. 2. This judgement will be cleare and open. When as wicked men shall be condemned by their works, God can then say, Have you not done thus and thus, committed these and these sinnes? Have I not seen you? As *Elisha* said to his servant *Gehasi*, *Hath not my heart gone with thee?* So God may say, Did not I see you do such a thing? Then will hypocrites be made known; Gods justice will much appeare when the ungodly shall see their own wayes have ruined them.

Object. If this be so, then no man shall have a reward of glory.

A. There is a difference between *justification* and *glorification*, a man must be justified and sanctified before hee can performe any thing which God accepts. Now justification is by Christ, but glorification by workes. There is a twofold obedience, *Legall* and *Evangelicall*, legally no man can obey God, (that is) in every point we cannot serve him so absolutely and exactly as the Law requires.

Q. *What is the difference between* Legall *and* Evangelicall *obedience?*

Ans. 1. The Law layeth hold on a man, and bindes him to perfect and personall obedience.

2. If a man can obey the Law, he may merit salvation; had *Adam* but obeyed the Lord in every point, as the *Law* required, hee might have challenged heaven, for that saith, *Doe*, and *live*.

But now the Gospel 1. takes away the rigour of the Law; 2. It doth not require exact obedience,

but

but sincerity; the *will* and *endeavor*, which is taken for the deed. 3. A Christian obeyeth God in his Sureties; 4. By way of thankfulnesse, not to merit: he that merits must bring something in himselfe, but we have nothing.

1. This is a ground of exceeding comfort to Gods people; though their abilities be not great, yet if they are sincere in heart, they may be comforted. It matters not how the world judgeth us, we stand not, nor fall to men, but to God: and therefore *David* being slandered by his malicious enemies, saith, *Judge me according to my righteousnesse*; he was slandered as an *Hypocrite*, yet he desireth God that he would look upon him according to the sincerity of his heart. This comforted *Hezekiah* upon his death-bed, *Remember*, saith he, *O Lord, how I have walked before thee with an upright heart.*

2. It serves for terrour to all dissemblers, seeing God will judge them according to their workes, there's a

there's no tricks to be used then: Here they labour to bleare the eyes of men, and to carry faire weather before them, that none can say black is their eye: But God shall unbowell all, and say, This is the man who had such cunning devises that men might not take notice of him, that had secret corners to commit sinne in, &c. 3. It should teach us to abound in holy duties, because we shall be judged by them; set somewhat every day upon the score, not to labour for profit, but to abound in godlinesse. It is better to abound in duty then commodity; for a man shall be rewarded, not for that a man saith, but for that which a man hath done in the flesh; labour then to abound in piety, that so your reward may be great, only look you do it uprightly, considering God be thy Judge.

Ob. *But it is said, The Father judgeth no man, but hath committed all judgement to the Sonne.*

A. God doth put it over to Christ and gives him power to judge the world;

wants provision, he goes to the treasury and fetcheth it; So Prayer fetcheth comfort, peace and assurance; &c. and *Amen* turnes the key. It is mine saith the soule, Prayer is as a golden Key.

FINIS.

AN EXPOSITION OF THE PRINCIPLES OF *RELIGION.*

BY

THO: HOOKER.

LONDON,
Printed for R. DAWLMAN.
1645.

BIBLIOTHECA · BODLEIANA

AN EXPOSITION OF THE Principles of Religion.

The first Principle,

There is one God, Creator and Governour of all things, distinguished into three Persons, Father, Son, and holy Ghost.

Here we must consider three things:

1. That there is a God.
2. His Works.
3. That he is distinct.

Quest. *WHat is the reason that there is a God?*

Answ. 1. Because in every thing there is a first cause, (that is, infiniteneſſe and power) which cannot

not be attributed to any creature.

2. In regard that all things were made for *man*, man for an *end*, which end must needs be *God*.

Q. *But can we conceive of God as he is?*

A. No, because of the great distance between him and us; for when a man looketh upon the Sun, he cannot possibly endure it, because that is so glorious, and his eyes so feeble.

Q. *How may we conceive of God?*

Ans. 1. Cast downe thy selfe before him, confessing thy unfitnesse to draw nigh him.

2. Look how he is set forth in his Word, as a *gracious*, *glorious*, *eternall* being, without any mixture of infirmity or disability. Man hath with *power*, weakenesse; with *mercy*, cruelty; God hath not so.

3. Goe into the world, and view the height of its glory, and then conclude, If the *Creature* be thus excellent, what must the *Creator* be?

Q. *What is God?*

A. A Spirit that hath *life* and *being* of himſelfe.

Q. *What is a Spirit?*

A. It is the fineſt and ſubtileſt ſubſiſtence that can be.

Q. *Why had God rather be a* Spirit *then a* Creature?

Anſ. 1. Becauſe that is the moſt pure and excellent eſſence.

2. There is a great difference between God and us; wee have a fleſhly part, he is all ſpirituall; we borrow our being, but God hath life of himſelfe, and gives being to every thing.

3. That he is an infinite and Almighty God, the ſole Creator and Governour of all things.

Q. *What is it to create?*

A. To make *ſomething* of nothing.

Q. *Wherein doe Mans works, and Gods differ?*

Anſ. 1. Man muſt have ſomething to work upon, God needeth not any thing; a word of his mouth is ſufficient.

2. Man is ſubject to be wea-

ry, but GOD cannot.

Q. *What is meant by Government?*

A. A seasonable succouring and guiding of the Creature. Such is the weakneſſe of poore mortals, that as they were first made of nothing, so unleſſe God upholds them, they will soon resolve to their first nothingneſſe.

Q. *What are the particulars of this Government?*

A. Two: First, Sustentation, Secondly, Direction.

Q. *What is Sustentation?*

A. The good providence of God, whereby he protects and provides for his people.

Q. *What is Direction?*

H. A power of the Lord, whereby he orders every thing to its right end.

Q. *How doth he direct the creature to its end?*

Anſ. 1. God gives them direction wherby to work, and puts forth their ability into action.

Q. *What may we learn from hence?* A.

*Anſ.*1. Comfort to the Saints, ſeeing God is ſo great a Creator, and powerfull a Governour; there is no people under heaven (that worſhip any other God) are ſo bleſſed as they are: *Among the Gods there is none like unto thee O Lord, neither are there any works like unto thy works. Pſal.*86.8.

2. This ſhould teach us to mind Gods dealing with us in every paſſage of our lives, and to ſtand in awe of his Majeſty.

Q. *How is God diſtinguiſhed?*

A. Into three Perſons.

Q. *What is meant by a* Perſon?

A. A Perſon is a manner of Divine being.

Q. *Why doe you ſay a* being?

A. Becauſe the *Deity* and the *Perſon* is all one.

Q. *Why doe you ſay a* manner?

A. Becauſe there be divers turnings, that the God-head puts upon it ſelfe.

Q. *How?*

A. The God-head is full of wiſdome and underſtanding: Now the

Fathers *understanding* casts it back againe upon himselfe; for if he had understanding before the world; then there must needs be somewhat to be understood: but there was none but *himself*, therefore he casts it back upon himself.

2. This *being* understood is the *Son*, the wisdome of the Father, and the third Person being willed is the *Spirit*, who notwithstanding are all one. As long as a man teacheth, he is a Master; but when he is taught, he is a Scholar: practice comes from teaching; after a man is taught hee becomes a practicioner: here now be divers behaviours, yet all but one man. As a Sunbeame falling upon a wall, casts back its heat; so doth the Spirit, proceeding from the Father and the Son.

Quest. *What is that which is common to all the Persons?*

A. The God-head is common to them all; and whatever is proper to the God-head, is proper to all the rest; with this difference, in regard

regard of the particular relation that every one of them hath; the Fathers property being to *beget*, the Son to be *begotten*, and the Spirit to *proceed*: none of them exceeding the other in *time*, but in *order* onely.

The second Principle:
Man wholly corrupted by Adams *fall, became a slave of Satham, and heire of Damnation.*

Quest. *HOw must we conceive of* Adams *fall?*

A. Look into the height of happinesse he once enjoyed, and the depth of misery his sin produced.

Q. Were any else in this estate?

A. No.

Q. How then came all creatures to have their being?

A. The stamps of Gods Attributes were no farther upon them, then to put vertues into every one.

Q. Where may we conceive this vertue consisteth?

A. In the soule and body of man.

Q. How in his soule?

Answ. 1. In the *understanding*, *Adam* by that was full of knowledge and capable of Gods will. Secondly, in the *will* consisting in holinesse and righteousnesse, God putting an aptnesse into *Adam* to love him above all, and his Neighbour as himselfe.

Q. How is Gods Image seen in the affections of men?

A. In regard of that sweet Harmony and agreement which the *affection* hath with the *will*.

Quest. *How is Gods Image seene in the parts of the body?*

Answ. When they are subject to the reasonable will and understanding in such things as God commands.

Quest. *What is the* Covenant *God made with* Adam?

Ans. That which was of *works*, was, *Doe this and live*; by *living* is meant a promise which God made unto *Adam*, that if hee kept

Gods

Gods Commandements he would preſerve him for ever.

Queſt. *Had onely* Adam *this?*

Anſw. It reacheth not to him onely, but to the good of all his poſterity.

Q. *What are the ſignes of this Covenant?*

A. 1. *The Tree of life*, which was a ſign and ſeale whereby God aſſured *Adam*, as ſure as he ſaw the *Tree*, if he obeyed his command, he ſhould live for ever.

2. The tree of *knowledge* which perſwaded him, that if he obeyed God, hee ſhould certainly *know good* and *evill.*

Qu. *Did* Adam *fall from this eſtate?*

A. Yes, by the allurement of Satan in 3. reſpects: 1: By propounding his temptations unto him. 2. In purſuing of him. 3. In obtaining his deſire.

Q. *How by propounding?*

A. He came to *Eve*, changing himſelfe into a *Serpent*; Satan being now falne from God, grudged the

the happy estate that *Adam* was in, and thought much that he should not be in the same condition with himselfe, whereupon he tempted him.

Q. *What was* Eves *Answer?*

A. Of any tree of the Garden we may eate, but not of this, lest peradventure *we dye*; now he took advantage of this, when she began to doubt of Gods providence.

Q. *How else did they fall?*

A. By their owne *free will* attending to, and parlying with *Satan*, in two respects:

1. In a light esteeme of Gods command.

2. In their delusion, 1. Saying the fruit was *good*, when God said the contrary: 2. Hearkning to *Satan*, who told them it would be the cause of their good, and not evill, when as God told them when they eate thereof they should dye the death.

Q. *What is the third cause of their fall?*

A. The holy and blessed Law of God

God may after a measure be said to have some influence therein.

Q. *What came to Adam after this?*

A. He was made guilty and lyable unto the *Law* and *Curse*.

Q. *What followeth upon this guiltinesse?*

A. Punishment.

Q. *What was that?*

A. Originall and actuall sinne.

Q. *What is originall sinne?*

A. A naturall depravation of the whole man.

Q. *What is actuall sinne?*

A. A transgression of the Law in the least particular.

Q. *Why did God punish them so severely?*

Ans. 1. Because they sinned against an extraordinary Majesty, loving Satan more then God.

2. Because they broke all the Commandements at once, which were included in these two, *Love the Lord with all thy heart, and thy Neighbour as thy selfe.*

Q. *Did Adam this onely to himselfe?*

A. No,

A. No, but to his posterity.

Q. *How commeth it so?*

A. We did then what ever hee did; for we were in his loynes, it was equall with God to appoint it so, because that if he had done well we should have been saved; now consequently it must follow, that because he sinned, we must also be punished.

Q. *How did* Adams *sinne become ours?*

A. By imputation.

Q. *What is imputation?*

A. That whereby the fault of one man is put upon another.

Q. *How came we to have originall sinne?*

A. By propagation in regard that *Adam* sent his nature into us, and we become like him.

The third Principle.
Concerning redemption by Christ.

Quest. *WAs our Redemption neceſſary?*

A. Yes, becauſe God determined an end of his *Creation*, now man becauſe fallen, if he ſhould be deſtroyed, the end would be fruſtrate. Secondly, God had ordained the glorification of his mercy in man; now had there been no Redemption, where would the glory of his mercy appeare? Thirdly, the Elect fallen without this could have had no comfort.

Q. Who is this Redeemer?

A. Jeſus Chriſt the ſecond Perſon in the Trinity, hee onely can ſubdue our enemies, and ſatisfie his Fathers wrath.

Q. Wherefore was Chriſt the fitteſt perſon in the Trinity?

Anſ. 1. Becauſe hee could moſt prevaile with God, being his Son. Secondly, God being *he* who was fully

fully offended, it was not justice that he should pay himselfe.

Q. Why did Christ take the nature of man upon him?

A. 1. Because it was man that sinned. Secondly, there must be a suffering as well as a satisfaction.

Q. Did Christ take upon him the person *or* nature *of man?*

A. The *nature* onely, for else there should have been two persons, which cannot be.

Q. How did Christ take mans nature upon him?

A. The Holy Ghost sanctified it, and then Christ took the same.

Q. What are those things observable in this nature?

A. His union, and the manner of his conception.

Q. How is his union?

A. Inseparable, for our *nature* could not be separated from him; the eternall Sonne of God so tooke the nature of man, that when it met with him, it was not changed, but remained the same for ever.

Q. How was Christ conceived?

A. By

A. By the Holy Ghoſt, who at this time, and in this thing imitated the nature of man.

Q. Of whom was Chriſt conceived?

A. Of the Virgin *Mary.*

Q. Why had not Chriſt a Father as well as a Mother?

A. Then had he been lyable to ſinne, which was principally imputed to man.

Q. How did Chriſt ſuffer?

A. By his Death, which was two-fold, *corporall* and *ſpirituall*; corporall, whereby his body was ſeparated from his ſoule; and ſpirituall, whereby hee was ſeparated from God.

Q. What things are to be obſerved in the death of the ſonle?

Anſ. 1. The wrath of God and his anger againſt a man, of which Chriſt taſted: Secondly, the conſequences which are deſperation and continuall puniſhments, from which Chriſt was moſt free.

The

The fourth Principle.

A sinner of an humble and contrite spirit apprehends Christ by faith, and so is justified and sanctified.

Here are two things; 1. A preparation. 2. The Benefit.

Quest. WHat is contrition?

A. When a sinner is brought to such a sight of sinne, that being enforced to feele the burthen thereof, hee comes to bee sequestred from it.

Q. *How many things are here considerable?*

A. Three: 1. A sinner must be *brought* to a sight of his sinne. 2. Hee must bee *enforced* to feele it. 3. He must come to be *sequestred* from it.

Q. *Why doe you say, Brought to a sight of his sinne?*

A. Because of himselfe he neither

ther will nor can see his sinne.

Q. What doe you meane by sight?

A. A cleare and convicting sight of sinne.

Q. What is it to have cleare sight of sinne.

A. When a man sees sinne as it is in its colours.

Q. What is it to see sinne convictingly?

A. When a sinner is perswaded in his conscience that that sinne which the *Minister* and the *Word of God* speakes of, is his own sinne.

Q. What is meant by sinne?

A. In sinne there are two branches, the evill of it, and the punishment of it.

Q. Which is worse of these two?

A. The *evill* of sinne, for 1. that which deprives a man of the chiefest good, must needs be the greatest evill, but sinne deprives the soule of God the chiefest good. 2. We see Christ could suffer punishment, but not be sinfull. 3. And God is oft the Author of punishment, but not of sinne.

Q.

Q. What is the ſecond thing in the definition?

Anſw. Hee is *inforced to feele* it, men would bee flying off from the meditation of this ſinne.

Q. How may a man feele his ſinne as he ſhould doe?

Anſ. By *meditation* and *application.*

Q. How by meditation?

Anſw. 1. By conſidering what a GOD hee hath offended, how great mercy abuſed, and juſtice provoked, not onely in time of ignorance, but ſince wee knew him: Secondly, A ſerious meditation of the vile and filthy nature of ſinne.

Q. How doth the vileneſſe of ſin appeare?

A. It ſeparates us from Gods preſence, and procureth eternall miſery.

Q. How by application?

Anſw. 1. By convincing the heart of its loathſome conditon. 2. By dogging the heart when there

there is any occaſion of ſinne, and ſtill telling it of Gods judgement.

Q. Can any man of himſelfe doe this?

A. No, it muſt be Gods humbling hand.

Q. What doe you meane by ſequeſtred?

Anſ. When a mans hearts deſire and hungring, is to get out of ſinne, though hee cannot, ſaying with himſelfe, there is no reaſon why I ſhould be thus ruled by baſe luſts.

Q. What is humiliation?

Anſw. When the heart of a poore ſinner comes to deſpaire of all hope and helpe, either in himſelfe or any creature, and is contented to bee at Gods diſpoſing.

Q. How many things are to be conſidered in this definition?

Anſw. Hee deſpaireth of all hope in himſelfe, or in the creatures, and is content to be at Gods diſpoſing.

Q. When

Q. When doth a man come to this deſpaire?

A. When he ſeeketh to the world for ſuccour, and findes none.

Q. When is a man content to bee at Gods diſpoſe?

A. When he acknowledgeth he hath no good in himſelfe, and confeſſes (if at any time God afflict him) that it is juſt with God ſo to doe, reſolving what ever trouble lyes upon him, ſtill to truſt and call upon God. *Contrition* and *humiliation* are two graces which muſt be wrought in the ſoul before faith can enter in.

1. Becauſe every naturall man hath ſinne to be his God, now there cannot be two Gods in any mans heart.

2. Becauſe by *faith* we goe unto Chriſt to receive good at his hands; now one cannot goe to Chriſt before he goe out of himſelfe; before we can get the *pearle*, we muſt *ſell all that we have*; now Chriſt is the *pearle*; wee muſt ſell all our corruptions to enjoy him.

Q. What

Q. What is faith?

A. A resting upon God, grounded upon knowledge, and assurance that God is my God in Christ.

Q. How many things are included in this knowledge?

A. A sight of sinne, and a sense of it, which will produce three things:

1. A prizing and seeking for mercy.

2. No content in any thing, till we have obtained mercy.

3. The testimony of Gods Spirit, which assureth Gods children their sins are pardoned.

Q. What is meant by resting *upon God?*

A. It is discovered by two particulars:

1. Casting our selves upon the Promise.

2. A perswasion that they shall be fulfilled to us.

Q. What is Justification?

A. When a beleeving sinner is accounted just in Gods sight, through Christ, according to the Law.

Q.

Q. Why say you accounted?

A. Because Justification puts nothing into us, nor findes nothing in us.

Q. Doth God justifie wicked men as they are in themselves?

A. God provided another to be their surety, for whose sake he accepts them.

Q. Can one mans wisedome, understanding and holinesse be accounted to another?

A. Yes, if one mans offence be imputed to another, then may one mans righteousnesse; but *Adams* sinne was imputed to us, *Rom.* 5. therefore Christs Righteousnesse may be accounted ours. If the *Law* be, that the surety may be punished for the debt as well as the debtor, then may the sureties satisfaction be accounted to the debtor, both because the *surety* and the *debtor* tooke upon them the same thing, and subjected themselves to the same condition.

Q. What doe we learn out of these words, according to the Law?

A. No

A. No man can be juſt, except he be in ſome meaſure anſwerable to the rule of juſtice.

Q. What did the Law require?

A. Two things: 1. *Dying* for ſinne. 2. *Doing* that wee may live.

Q. Was our ſinne made Chriſts by commiſſion?

A. No, onely by imputation, for when Chriſt dyed to ſave us, did we dye alſo? no, onely his death was imputed to us.

Q. What doth Chriſt receive from us?

A. Guilt and puniſhment.

Q. What doe we receive from Chriſt?

A. His merits and obedience.

Q. Doth faith it ſelfe juſtifie a man?

A. We are not juſtified by faith, for its but an inſtrument whereby we lay hold upon Chriſt, and ſo are juſtified.

Q. Muſt juſtification be joyned to ſanctification?

A. Yes, for juſtification goeth,

before, and sanctification followes after.

Q. Wherein lyeth the difference?

A. Justification putteth nothing into a man, nor findeth any thing in a man: *Sanctification* puts a new frame of heart into us.

Q. But doth not God put grace into a justified sinner?

A. Yes, but he doth it by *sanctification*, not by *justification*. We receive justification all at once, and that neither admits of increase, or decrease, but holinesse is usually increased, and decreaseth many times.

Q. What is sanctification?

A. Its the restoring of a justified man into the image of God wherein he was created: Not a making new faculties in the soule, but putting them into right order; as when a clock falls in pieces (the wheels being not broken) the clock hath not new wheeles set into it, but they are new made againe.

Q. How many things be there in sanctification?

A.

A. Two: Mortification *and* Vivification.

Q. What is mortification?

A. The first part of sanctification whereby sinne is killed in us by the power of Christs death applied unto us.

Q. Can sinne be wholly subdued in a man?

A. No, but it may be lessened and filed away.

Q. Wherein lyes the difference between sin in a wicked, and a godly man?

A. There is the neerest union that may be, between sinne, and the soule of a wicked man: Sinne beareth greatest rule here, and the soule yeelds greatest subjection unto it: He hath a secret resolution to sinne in spight of God and his Ordinances.

But in a godly man the power of sinne is loosened, and the union broken, sinne is not in him as a *King*, though it may be as a Tyrant.

Q. Can mortification *and* vivification *bee severed?*

A. No, where God bestowes *Mortification*, there hee likewise bestowes *vivification*.

Q. Which goeth first?

A. Mortification, for before we can receive Christ, we must make roome for him by casting out all wickednesse.

Q. What is meant by this word vivification?

A, It is that part of sanctification whereby wee are quickned to newnesse of life by Christ his Resurrection applyed unto us.

Q. How is this wrought by Christs Resurrection?

A, In sinne wee must conceive there is, 1. The *guilt*. 2. The *punishment*. 3. The *power* of it; the *guilt* and *punishment* Christ by his *Death* removed.

Q. But how did he take away the power *of them?*

A. We having sinned, Christ dyed, and rose again for us, whereas sin and Satan would have kept him in still if they could, but hee came out by force.

The

The fift Principle:

Faith *commeth by hearing, and is ſtrengthned by the Word and Prayer.*

Meanes to get and increaſe *Faith.*

Queſt. How may we get faith? *Anſw.* By the hearing of the Word preached.

Q. Why is Faith wrought by the Word?

A. Becauſe God hath promiſed a ſpeciall bleſſing thereunto, and the holy Spirit accompanies the ſame for this purpoſe.

Q. Why by the Word preached?

A. Becauſe the Word preached doth evidently reveale truths to the ſoule, and works more effectually upon a mans heart.

Q. How is Faith encreaſed?

A. By the *Word*, *Sacraments*, and *Prayer*. The Word addeth fuell unto Faith, provoking a man to come to Chriſt, by ſhewing 1. the need we have of him, by reaſon of

our daily wants and infirmities: 2. The all-sufficiency of Christ to supply us: 3. And his willingnesse to receive all commers.

Q. When is Faith *strong?*

Ans. 1. When it graſps as it were a whole handfull of Christ; a little child can graſp but a little of any thing. 2. When it holdeth firmly that it catcheth hold upon.

Q. How doe the Sacraments *strengthen faith?*

A. 1. They preſent Christ neerly and visibly to the soule. 2. They shew Christs merits & obedience, inflaming our hearts with love to him.

Q. What is Prayer?

A. It is a going out of our selves to God, craving things answerable to his will.

Q. How a going to God?

A. Not a bodily going, but the *mind*, *affection*, and *understanding*, stirring up themselves to preſent their suit to him.

Q. Can a wicked man pray?

A. No, 1. Because true Prayer

is

is from the Spirit, and a ſanctified heart. 2. Theſe men oppoſe what they beg for.

Q. How many parts be there in Prayer?

A. Two: *Petition*, which is a craving of that we want; and *Thankſgiving*, which is a giving God thanks for that we have.

Q. What is the pattern of Prayer?

A. The *Lords Prayer*, which Chriſt gave to his Diſciples.

Q. Into how many parts is it divided?

A. Into three: 1. A *Preface*, 2. Six *Petitions*, 3. A *Thankſgiving*.

Q. What doe you meane by Father?

A. The firſt Perſon in the Trinity, who is the fountain from whence all we have floweth.

Q. How is God ſaid to be a Father?

Anſ. 1. In regard of Chriſt, 2. In regard of us.

Q. How is God the Father of Chriſt?

Anſ. 1. By naturall generation:

2. By perſonall union.

Q. How is God a Father in regard of us?

Anſ. 1. In regard of *Creation*, ſo the Angels are ſons of God: 2. In regard of *Adoption*, which is the taking one in ſtead of a child.

Q. How may this word Father *be a preparative to Prayer?*

Anſ. 1. If God be a Father, then he is *bountifull*, and we may receive what ever we aske. 2. If God be a Father, he is *mercifull*, ready to pardon all our ſins. 3. He will take in good part any ſervice done in truth of heart, though never ſo ſmall.

Q. Why doe we ſay Our *Father?*

A. Our betokeneth a kind of propriety and intereſt; As we ſay, This is *our* houſe, we have a ſpeciall intereſt therein: So here it ſheweth a ſpeciall intereſt that Gods people have in him.

2. Community of God to all his ſervants, as the light is common to all; none can ſay it is *My Sun.*

3. The fellow-feelingneſſe that the godly have of one anothers miſery.

2.

Q. *What preparations are there in this Word to Prayer?*

A. It causeth *Reverence*; A child commeth reverently to his *Father*, so must we.

2. It teacheth us *confidence* in God, because he is *our* Father.

And 3. *cheerfulnesse* in comming to him, as a child unto his Father.

Q. *Is God onely* in heaven?

A. No, he filleth every place.

Q. *Why is God said to be in heaven?*

Answ. 1. That we may take notice of his power; things above have advantage of things below.

2. He is an holy God, for he is in heaven, where no uncleane thing is.

Q. *What is the scope of the first Petition?*

A. That Gods name might be honoured of all his creatures.

Q. *What is meant by* name?

A. That whereby God is made knowne.

Q. *How is God made knowne to us?*

Anſ. 1. By his titles and *Attributes*, as when God is ſaid to be *holy, gracious*, &c. 2. By his *Word:* and 3. by his *works*, eſpecially in the works of grace on the hearts of his children; there is Gods name written as it were in great letters, as the Apoſtle *Peter* ſaith, *They expreſſe the graces of him that hath called them*; ſo that when a man looketh upon a child of God, he may ſay, Surely God is an holy God, becauſe his children are ſo.

Q. When doe we honour Gods name?

A. When Gods name is to us as an holy thing; when we ſee the worth of it, and manifeſt it to others.

Q. *What is the ſcope of the ſecond Petition?*

A. That God may rule over all, eſpecially over his Church.

Q. *Why is it added to the former?*

A. Becauſe when God beareth rule, then his name is honoured.

Q. *What doth this word* Kingdome *signifie?*

A. That rule which he exerciseth over his servants.

Q. *How manifold is this* Kingdome?

A. Twofold; the Kingdome of *grace*, and the Kingdome of *glorie.*

Q. *How doth God rule in the Kingdome of grace?*

A. By his Spirit in the Word he ruleth the hearts of his servants, and aweth the hearts of hypocrites.

Q. *How doth God rule in the Kingdome of glory?*

A. Immediately by himself, shining into their hearts, and filling them with his grace.

Q. *What doe we meane by* Thy Kingdome come?

Anſ. 1. We desire that God would send his Gospel to such places, Nations, & Countryes, as have not had it: 2. That God would spread & inlarge his Gospel where it is: 3. That God would confirm and stablish his Gospel, and cause it to have better entertainment

where it is spread.

Q. What is the scope of the third Petition?

A. That all humble subjection may be yeelded unto God.

Q. *Why is this added unto the former?*

A. Because then Gods Kingdome doth most of all come, when *his will is done.*

Q. *What is* Gods will?

A. Gods good pleasure touching the performance or bringing to passe of any thing.

Q. *What is Gods secret will?*

A. That which God reserveth to himselfe in his own counsaile.

Q. *What is Gods revealed will?*

A. That which he hath made known unto us in his Word.

Q. *How must we be like the Angels in obedience?*

Ans. 1. In *readinesse*; they are they are said to have wings.

2. In *faithfulnesse*; they obey God in every thing; so must we.

3. Their obedience is constant, so should ours. Nothing should hinder

der our ſpeedy and cheerfull obedience.

Q. What is the ſcope of the fourth Petition?

A. We deſire a comfortable ſupply of all things concerning this life.

Q. Why is this put firſt?

A. A man muſt have a being, before a well-being; nature before grace.

Q. Why is bread *put for all?*

Anſ. 1. Becauſe this is moſt neceſſary for ſubſiſtence; All our endeavours ayme at this.

2. We deſire God would give us ability to uſe the means to attain it.

3. That we may have a comfortable uſe thereof, with a bleſſing attending it

Q. What doe you meane by give?

A. Firſt, that God would give us what we want.

Secondly, to continue and preſerve ſtill what we have.

Thirdly, that God would give us an heart to make a right uſe thereof.

Q. Why doe you ſay us?

Anſ.

Ans. Because we must have a fellow-feeling of the necessities of *others*, we desire God to give us, that we may help them.

Q. Why doe you say our daily bread?

A. Wee desire here a right and title to these outward things: This title is two-fold; 1. Divine, in regard of God: 2. Politicke, in regard of men.

Q. Why do you say this day?

A. First, it sheweth that wee must take care for the time present. Secondly, wee desire a moderation of these outward things. Thirdly, we must daily pray and depend upon God for our bread.

Q. What rules may wee here learne for the ordering of our lives in the desire of outward things?

Ans. 1. Wee must goe to God for every mercy, and acknowledge we receive all from him.

2. Wee must onely look to the time present, not caring for the morrow.

Q. What is the scope of the fifth petition? *Ans.*

A. Iustification, or the forgiveneſſe of ſinne.

Q. *What is meant by debts?*

A. Sinnes.

Q. *Why is ſinne called a debt?*

A. Becauſe it maketh us lyable to Gods judgements.

Q. *Can God forgive our ſinnes without ſatisfaction?*

A. No, becauſe its againſt his juſtice.

Q. *How then is this a mercy that God doth forgive us our ſinnes?*

A. Gods mercy appeares in that he followes the Law againſt our ſurety, ſo that hee is made guilty and lyable to puniſhment, and we cleared. Is it not a great mercy, that our ſinnes may bee removed from us, and Chriſts righteouſneſſe imputed unto us?

Q. *How farre muſt a man forgive another?*

A. In the offence we muſt conſider three things: 1. The breach of the Law. 2. The wrong done to us. 3. The inflicting vengeance for it.

Q. *How farre may a man forgive the sinne as a breach of the Law?*

A. Onely thus farre he must desire that God would not lay it to their charge; so Christ prayed, *Father forgive them, for they know not what they doe.*

Q. *Must a man alwaies forgive his enemie the wrongs and punishment done?*

A. No, when Gods glory and Religion is disgraced thereby, and it may be for our brothers good.

Q. *Doth God forgive us, because we forgive others?*

A. No, He forgives us before wee can forgive others on a right ground. 1. Because all the mercy we have, wee receive from him. 2. All wee have is but a drop in comparison of that Ocean which is in God. 3. Our mercy is mixed with cruelty and many oppositions, but God is all compassion.

Q. *What is the scope of the sixth Petition?*

A. Sanctification.

Q. *What doth* temptation *properly signifie?* *A.*

A. A proving of grace, ſo God tempted *Abraham*, and proved his love: Here by *temptation* is meant a ſolicitation to commit evill.

Q. Why not tentation of triall?

A. Becauſe we ought rather to pray againſt this then againſt that.

Q. What doe you meane by deliver?

Anſ. 1. That God would give us a fore-ſight of ſinne.

2. That God would give us power, that we be not thereby overtaken.

3 That God would recover us, being falne, and fortifie us againſt ſinne for time to come.

Q. What doe you meane by lead?

Anſ. 1. That God would let us have no occaſion of evill.

Secondly, if occaſions be offered, that he would ſo aſſiſt, and ſtrengthen, that they prevaile not againſt us.

Q. How hath God a hand in the ſinnes of men?

A. Whatſoever may be ſaid in the Law and Word of God, may be

be said of God; now the Law may be said to have an hand in the sins of men: As when counsell and admonition comes, the heart swells immediately; as when a thing is put into a channell, or any other place, the water increaseth hugely, not because there is any water put into it, but by oppositon.

Q. What doe you mean by evill?

A. There is no kinde of evill worse then the evill of sinne and punishment: there is specially meant the *evill of sinne*, and also *punishment*, so farre as it may hinder us in the wayes of godlinesse.

Q. Why do you say deliver us?

A. Here wee desire that God would provide meanes for others good, and make us instruments to deliver them, 1 In watching over their conversation, 2 In telling them of that which is amisse, 3 To follow it, and never leave till wee have convinced them of it.

Q. What is meant by Kingdome?

A. The right ruling over his servants.

vants. By *power* is meant, an ability and sufficiency to governe.

And by *Glorie*, is meant, 1 The worship of God: 2 The shining of Gods glory.

Q. *Why doe you say* Thy?

A. All this is in God: Secondly, all that men have in the world is from God, therefore they must render all to his glory.

Q. *What is* Amen?

A. The voyce and word of faith.

Q. *What is here implyed?*

A. Two things: 1 An earnest desire of what wee beg; as a man when his friend goeth beyond sea, saith, The Lord be with you.

2 A repose of our selves upon God, that he would grant our requests, who hath promised, *whatever we aske in Christs Name, wee shall have it.*

The

The sixt Principle:

All men shall rise with their bodies to judgement, the godly shall inherit the kingdome of Heaven, but reprobates and unbeleevers shall bee cast into hell fire with the Devill and his angels.

Qu. *WHat are we to observe out of this Principle?*

A. Two things; 1. The judgement. 2. The reward of every man: In the judgement we must observe two things: First, the preparation to this judgement, that is the resurrection. 2. The judgement it selfe.

Q. What is resurrection?

A. It is the re-uniting and knitting the soule and body together, that were separated by death.

Q. Why is it necessary that there must be a resurrection?

A. There are two grounds; one is taken from the justice, another from the mercy of God. Wicked men they have the happinesse of this life, and therefore they must have

have misery in the life to come, else God were not just.

Againe, the godly are here in misery, and they that should be most respected, have the worst entertainment, therefore they must have a happinesse in heaven. So the Author to the *Heb.* saith, *God is just that he should not forget their labour of love.* And the Apostle to the *Thessal. It is a righteous thing to render peace to you:* it were unjust if they did not see some good dayes. *Abraham* tels *Dives, Son, remember thou in thy life time receivedst thy pleasure, and Lazarus paines; therefore now he is comforted, and thou art tormented.* It was the speech of Master *Greenham*, that *wicked men have some good in them, therefore God gives them outward things, but they have an infinite evill, therefore they must perish eternally.*

Secondly, Gods mercy hath promised heaven to his servants, therefore there must be a Resurrection; heaven is not here. There be two

sorts of men that shall be judged: First, those that dye; Secondly, those that live when Christ shall come.

Q. *How doe the godly rise againe?*

A. By Christs Resurrection, because Christ was dead, and they are his members; Christ being their Surety: and whatsoever he doth, he doth it not for himselfe, but for them.

Q. *How shall it be with the godly when Christ shall come?*

A. They shall be freed from all sinne and weakneſſe of body.

Q. *Shall the same bodies arise?*

A. Yea the same; God shall gather together all the elect: He that is able to make all things of nothing, is able to raise men, and gather them out of the dust; for it is lesser to repaire a thing of the matter that it is made of, then to make a thing of nothing.

Q. *But is there no change in regard of substance?*

A. Onely this; The qualities & con-

conditions of the body ſhall be altered, the body ſhall be *incorruptible, immortall*, whereas here we are ſubject to death and diſeaſes.

Secondly, the body ſhall bee ſpirituall; that is, there ſhall be no dependance upon any outward comforts. Here we muſt uſe meat and drink for preſervation of our lives; but there ſhall be no need of them. The Sadduces told Chriſt, Such an one had *ſeven brethren, and they all married one woman one after another; now ſay they, In the Reſurrection whoſe ſhall this wife be? and Chriſt ſaid to them, Ye erre not knowing the Scriptures; for in heaven they neither eate nor drinke, marrie, nor give in marriage, but are as the Angels*; they need no meat nor apparel: So the godly ſhall be there.

3. All imperfections and weakneſſes ſhall then be taken away; If a man dyes ſick, he ſhall be whole when he riſes againe; If a man be lame, or if he were born blind, or if one dyed being a child, all theſe ſhall

ſhall be taken away then.

Object. But it ſeemes it ſhall not be the ſame body; for if a man ſhall have every limbe, and be perfect in every part, how can theſe things ſtand together?

Anſ. There is nothing added to the ſubſtance of the body, but only changed and increaſed; it is in the nature of many things to increaſe, when as nothing is added unto them: As may be obſerved in an Onyon, take a great Onyon, and hang it up in the houſe, and it will grow bigger and bigger; what is the cauſe of it? not becauſe any thing is added, but becauſe it ſpreads it ſelfe further; ſo then there ſhall be no new body, but the ſame ſubſtance enlarged and increaſed.

Q. But how comes it to paſſe that there ſhall be a change?

A. By the immediate and immutuable aſſiſtance of Gods upholding and ſupporting the body.

Q. What change ſhall there be of the ſoule?

A. The wicked ſhall be changed from

frō evil to worse, there is sin in thē here, but there is some restraining grace, either feare or profit prevails with them now, and keeps them from sin, but there shall be no restraining grace at all, but al sin then. 2. There Gods wrath shall be powred in a fuller measure then now.

1. But the godly soules shall be freed from all sinne and corruption that is now in them. 2. They shall have eternall life, and possesse God himselfe as it were fully.

Vse. How should this stirre us up to thirst after the day of our resurrection? here we have sin and cannot doe good, but there all sinne shall be taken away.

It should comfort Gods servants, though it fare ill with them in this life, yet they shall be freed from all afflictions and miseries one day.

Paul saith, *If a Christians hope were in this life onely, he were of all men most miserable*; for who are pursued, who are hated more then they?

Now come we to speake of the

last judgement, wherein observe; 1. There *must be a day of judgment.* 2. *The persons that must come to judgement.* 3. *The manner of judgement.* 4. *Who shall proceed therein.*

1. It is called the *day of judgement*, as the time of the Gospell is *the day of salvation*, and the time of affliction *the day of visitation*: So here the particular time God hath appointed to judge all men, is called the *day of judgement*; It is called also the *last day*, because it shall be the last, and all others prepare to this; It is also called the *Generall judgement*, then all shall be judged, even those that judge others here.

Q. *Why is it necessary there must be a judgement? it seems there need not be a judgement, for the godly are now acquitted, and wicked men are condemned already in their own consciences, that flie in their faces; why therefore must there be a judgment?*

A. God doth it for these two reasons; 1. That his glory might be more manifest, even the glory of

of his *justice*; for what a great glory is it, which all shall confesse, even the devils and damned, that God is just in all his proceedings against them? 2. That Christs glory might be made manifest; here he was judged, but then hee shall be Judge.

Q. *When shall the day of judgement come? what shall be the time of it?*

A. For the particular time no man knowes; onely we must conceive thus much, 1. That Antichrist must bee destroyed before. 2. The Jewes must imbrace the truth, and both *Iewes* and *Gentiles* must professe the truth; after this there must be an universall declining; as Christ saith, As it was in the daies of *Noah*, so now at Christs comming there shall be a wonderfull and fearefull declining, then it will be time for God to come.

Q. *What use may we make of this?*

A. It is a ground of patience to the godly, let the wicked judge as they will, there will be another

judgement, saith *Paul*, *I passe not to be judged of you*: So we when wee are wronged and trod upon should lift up our eyes and call to mind the last judgement, then our causes shall be heard, and we shall be righted.

Q. Who must be judged?

A. Every man, high and low, rich or poore, all are lyable.

1. God that created every man, and hath given them severall talents, may justly call them to an account for the same.

2. God is only wise, knowing how to do it, and able to bring all men to judgement; how should this awe us from sin, as God saith, *Rejoice and take thy pleasure, but remember for all these things thou shalt come to judgement.*

Q. *But for what shall we be called to an account?*

A. The Apostle *Paul* saith, *for what ever is done in the flesh*: Those that dishonour God, hee will punish; and those which honor him, he will recompence.

Q.

Q. *By what rule must every one be judged?*

A. By the *Law*, not by the *Gospel*, because all men have the *Law* given them, *Rom.* 1.24. *the Law is engraven in our hearts*, that wee may be without excuse; but every one hath not heard the *Gospel*; many Nations and people have not heard of Christ, therefore they can make their plea, when God shal say, Why did you not beleeve in Christ and the Gospel? Why Lord, say they, we never heard of Christ. 2. This judgement will be cleare and open. When as wicked men shall be condemned by their works, God can then say, Have you not done thus and thus, committed these and these sinnes? Have I not seen you? As *Elisha* said to his servant *Gehasi*, *Hath not my heart gone with thee?* So God may say, Did not I see you do such a thing? Then will hypocrites be made known; Gods justice will much appeare when the ungodly shall see their own wayes have ruined them.

Object. If this be so, then no man shall have a reward of glory.

A. There is a difference between *justification* and *glorification*, a man must be justified and sanctified before hee can performe any thing which God accepts. Now justification is by Christ, but glorification by workes. There is a twofold obedience, *Legall* and *Evangelicall*, legally no man can obey God, (that is) in every point we cannot serve him so absolutely and exactly as the Law requires.

Q. *What is the difference between* Legall *and* Evangelicall *obedience?*

Ans. 1. The Law layeth hold on a man, and bindes him to perfect and personall obedience.

2. If a man can obey the Law, he may merit salvation; had *Adam* but obeyed the Lord in every point, as the *Law* required, hee might have challenged heaven, for that saith, *Doe*, and *live*.

But now the Gospel 1. takes away the rigour of the Law; 2. It doth not require exact obedience,

but

but sincerity; the *will* and *endeavor*, which is taken for the deed. 3. A Christian obeyeth God in his Surety; 4. By way of thankfulnesse, not to merit: he that merits must bring something in himselfe, but we have nothing.

1. This is a ground of exceeding comfort to Gods people; though their abilities be not great, yet if they are sincere in heart, they may be comforted. It matters not how the world judgeth us, we stand not, nor fall to men, but to God: and therefore *David* being slandered by his malicious enemies, saith, *Judge me according to my righteousnesse*; he was slandered as an *Hypocrite*, yet he desireth God that he would look upon him according to the sincerity of his heart. This comforted *Hezekiah* upon his death-bed, *Remember*, saith he, *O Lord, how I have walked before thee with an upright heart.*

2. It serves for terrour to all dissemblers, seeing God will judge them according to their workes, there's

there's no tricks to be used then: Here they labour to bleare the eyes of men, and to carry faire weather before them, that none can say black is their eye: But God shall unbowell all, and say, This is the man who had such cunning devises that men might not take notice of him, that had secret corners to commit sinne in, &c. 3. It should teach us to abound in holy duties, because we shall be judged by them; set somewhat every day upon the score, not to labour for profit, but to abound in godlinesse. It is better to abound in duty then commodity; for a man shall be rewarded, not for that a man saith, but for that which a man hath done in the flesh; labour then to abound in piety, that so your reward may be great, only look you do it uprightly, considering God be thy Judge.

Ob. *But it is said, The Father judgeth no man, but hath committed all judgement to the Sonne.*

A. God doth put it over to Christ and gives him power to judge the world:

world: As the King is said to judge when others receive Authority from him to doe it.

Q. *Why shall Christ judge all men?*

A. That Christs glory might be knowne; here he was judged, but then hee shall judge, which is a ground of much comfort to Gods servants, seeing Christ that is their Saviour shall be their Judge.

Q. *How shall Gods proceedings be?*

A. By Books, as *Iohn* saith, *Rev.* 20.12. *I saw the Books opened:* there are two books, the book of *Conscience*, and the book of Gods *Prescience*, the Conscience it is a thousand witnesses, & God is ten thousand; so then there are eleven thousand witnesses against a man: His conscience will say, Are you a professor, and will you do thus & thus? *And if our conscience accuse us, God is greater then our conscience*; Hee will set our sins in order before us, and say, Look here, doe you not see your pride and filthines? God will write our sins in the palms of our hands, that we may take notice of them,

them, he will discover all that ever we did, to us. Now come wee to the sentence it selfe.

1. Upon the wicked, *Depart from me yee cursed into everlasting fire with the Devill and his angels:* Herein we must consider 2. things, 1. The punishment of losse. 2. The punishment of sence; the punishment of losse, *depart from me*; wicked men must bee banished from Gods presence.

Ob. But *David* saith, *Ps.* 139. *If I go into heaven, thou art there; if I goe downe into the deep, thou art there*; How then are the wicked separated from God?

Ans. They cannot depart from the presence of his anger and power; but they neither find nor feele the work of any of Gods comfortable Attributes: God is mercifull, but this is nothing to them: Hee that hath not God, cannot have any rest. Who is it that gives us rest by our sleep, but God in sleep? so who is it that strengthens us by meat, but God in meat? &c.

But

But now they wanting God, muſt needs be miſerable withall: They ſhall be utterly out of hope to attaine happineſſe and life; there ſhall bee ſalvation, but none for them, they have nothing to do with it, and this is the greateſt miſery of the damned in hell, that they are ſeparated from the preſence of *God*.

2. The puniſhment of *ſoule*, that is, they muſt be caſt into hell fire, which is ſet forth by two things:

1. The worm ſhall never dye.

2. The fire never goeth out.

1. The worme is the ſting of conſcience, that is compared to a worme, for as a worme gnaweth a man continually, ſo conſcience is continually gnawing a mans heart.

2. They ſhall be caſt into hell fire, that is, they ſhall bee filled with the vengeance of God, they have here but a drop of it, as it were; if we conſider all the puniſhments that all the men of the world have had and ſuffered, they are nothing to this, but as a flea-biting in comparison of this: That which is the

worſt,

worſt, their wickedneſſe ſhall increaſe daily, though they be full of Gods vengeance, yet their ſin ſhall increaſe it ſtill.

Q. *But if the wicked are full of Gods vengeance, how can their puniſhments be increaſed?*

A. They ſhall every day be made more capable of bearing puniſhment: As a glaſſe, though it bee full, yet if it be made bigger, it will hold more: So, though a man bee full of miſery, yet by ſinne he ſhall be made capable to ſuffer more and more. It ſhall be eternall, there ſhall be no end of their miſery, for their puniſhment ſhall encreaaſe daily, ſo that a man ſhall be a Devill incarnate, as it were.

FINIS.